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LITERATURE.

History of the English People. By J. R. Green. Vol. IV. (Macmillan & Co.)

WHEN Mr. Green's shorter History appeared, it was easy to see that the period subsequent to the Revolution was that with which he showed least familiarity. In preparing the present and last instalment of his larger work he has evidently been conscious of his deficiency, and has laboured to produce a narrative which is not only eminently interesting, but which is interesting because it grapples with the higher problems that form the true subject of the historian, as distinguished from the mere chronicler of events.

It is a pity, however, that Mr. Green has not discovered that even the higher work of the historian is apt to be vitiated when a writer is careless of that moderate achievement of accuracy which is all that the most truth-loving can really attain to. In a curious passage, in which he is evidently thinking less of Pope than of himself, he tells us that (209)—

"In the main, the *Dunciad* was a noble vindication of literature from the herd of dullards and dunces that had usurped its name, a protest against the claims of the journalist or pamphleteer, of the compiler of facts and dates, or the grubber among archives, to the rank of men of letters."

As nobody in Pope's time thought of grubbing among archives, or would be likely to get access to them if he wished to do so, this last clause is singularly inappropriate in a criticism on the *Dunciad*. Nor has any sensible person complained of Mr. Green on the score of his abstinence from grubbing among archives. To write the whole history of England is entirely incompatible with the process of minute study which work on a special period demands. What is fairly objected to Mr. Green is that his mind is apparently so constituted as to be incapable of accuracy on matters which lie upon the surface. Sometimes, no doubt, the queer mistakes made by him do not affect the narrative in any way. The reader who has but a smattering of knowledge smiles, and passes on, when he is told (p. 187) that Lord John Sackville failed to charge at Minden; or that the Battle of Hohenlinden had been fought before 1797 (329). It is not always, however, that Mr. Green's errors are so innocuous. If absolute accuracy is of importance anywhere, it is in geography. Yet Mr. Green has furnished his book with two maps, of which the intention is no doubt excellent, but which are so misleading as to be worse than useless. These maps profess to give the political geography of Europe after the Peace of Luneville and the Peace

of Tilsit respectively. After all that Mr. Freeman and Mr. Bryce have written it is strange that anyone calling himself an historian should fancy that there was an Austrian empire in 1801 and that there was none in 1807. It is equally strange that Venetia should be coloured as an independent State in 1801, and Sicily as part of the French empire both in 1801 and 1807, while the kingdom of Italy is coloured in 1807 in the same way as the territory which ought to be termed at that date the Austrian empire. In both maps, too, Finland is coloured as part of the Russian empire, though it was not invaded till 1808.

Errors of fact cannot but have their effect on the generalisations of a writer who commits them so frequently. One instance will suffice. Mr. Green's enthusiastic admiration for the elder Pitt goes probably nearer the truth than a more depreciatory estimate would have done. He draws a striking picture of the contrast between the great commoner and George III. His account of the circumstances of Pitt's accession to office on the fall of the Rockingham Ministry is that, "bitter as was the King's hatred of him, Rockingham's resignation in the summer of 1766 forced George to call Pitt into office." Burke's statement on the matter is that the Rockingham Ministry "having held their offices under many difficulties and discouragements, they left them at the express command, as they had accepted them at the earnest request, of their royal master." The correction of this mistake calls upon Mr. Green to review his whole account of the relations between the two men.

Yet, after all, after every deduction is made, this volume is not one to be lightly set aside. Mr. Green has a seeing eye for that which it is most important to see. His account of the causes of the predominance of the Whigs in the reigns of the first two Georges is truly admirable, though it would have been still more admirable if he had studied Mr. Leslie Stephen as diligently as he has studied Mr. Lecky. Nowhere else has the truth been so clearly brought out that the Tories would have been in the ascendant all through but for accidental circumstances, and that the accession of George III. only gave them the opportunity of reverting to the natural arrangement. As a piece of genuine historical work, Mr. Green's narrative of the two reigns should be compared with the celebrated Essays of Lord Macaulay. The result will be by no means to the advantage of the more famous writer.

Mr. Green's account of the two Pitts, if, as has been said, too much of a panegyric, has truth at the bottom of it. A writer more familiar with the time would hardly have spoken so decidedly of the younger Pitt as the superior of Turgot (p. 291), and he would certainly not have estimated Burke's work so low. The fact is that Mr. Green is attracted to the leaders of public opinion rather than to the solitary thinkers, and he does scant justice to Burke's great exposition of the doctrine of expediency in politics. On the other hand, he grasps with wonderful power the idea of the English empire which arose out of the Seven Years' War, and justly points out that the American troubles arose from the failure of the English people to

grasp the significance of the new world into which their feet had unexpectedly strayed.

It is possible that other reasons than those of literary art cut short the thread of this *History of the English People*, like that of a mere drum-and-trumpet history, at the Battle of Waterloo. The book cannot be called *felix opportunitate mortis*. For the English people the Revolutionary wars form but an interruption of its proper career. The reader who is in any way interested in its story wants to know how the thread of reform dropped by the younger Pitt was taken up by Peel and Canning in 1822, and conducted, if not to an end entirely known as yet, at all events in a direction which is for ever fixed.

Taken all in all, Mr. Green's History is a great work. It is to be hoped that he will yet listen to those who would tell him that it is in his power to make it greater still, and that many years of labour will not be mispent in bringing it far nearer to perfection than it can yet claim to be.

SAMUEL R. GARDINER.

Four Centuries of English Letters. Edited by W. Baptiste Scoones. (C. Kegan Paul & Co.)

THERE are not many more disputed or disputable maxims in literary criticism than that all depends on the subject. But undoubtedly there are cases where it is true, and where the selection of the subject pretty well assures beforehand the goodness or the badness of a book. It is not the least of the merits of this excellent volume that its editor should have had the wit to select its subject-matter. The treasures of English epistolary composition, if they have not till of late years been fully open to the public, have in some partial degree been always with us, and yet nobody, so far as we remember, has attempted anything like a full and representative selection from them. The polite letter writers of other days belong to a distinct order of literature, or, rather, to no order of literature at all. The charming letters of Cowper are, as Mr. Scoones justly complains, rarely read, and are not printed in any cheap or popular edition of his poems. Gray is still less known; and as for Chesterfield—by-the-way, how does Mr. Scoones come to quote without protest Macaulay's preposterous judgment on these admirable letters?—we suspect that a selection made with great taste and judgment a good many years ago by M. Brasseur, for the purpose of being turned into French, has given far more people their knowledge of that brilliant writer and moralist than any fuller or more strictly literary edition. The truth is that letter writing has too often been classed among the *genres* in which we English do not excel—an estimate in which we can by no means agree, though we are not quite prepared to go the length of Mr. Scoones' declaration that the quality of our letters is unsurpassed. The writers we have already mentioned, with the equally famous names of Horace Walpole and Mary Montagu, suffice, however, to vindicate this quality; and there are plenty more to bear them company. From the Paston correspondence in the middle of the fifteenth century to the excuse of Charles Mathews for

failing to play at the Gaiety the other day is a long way in more senses than the obvious one. Yet there are few years out of the four hundred and twenty-seven from which Mr. Scoones has not succeeded in securing a contribution to his list of dates. The letters, of course, are not all of the same literary value; yet even in this respect the importance of the selection, as illustrating the progress of style, is very great. As far as the matter goes, we do not hesitate to say that it would be hard to find among recent publications a volume of greater interest to persons of intelligence. Letters have been well said to be the illustrations of history, and the contents of Mr. Scoones' book will sufficiently show to the most careless inspector how widely and vividly this illustration is thrown by his volume.

Although the principal attraction of the book might naturally be supposed to be found in the letters of illustrious persons which it contains, or in those which are written by epistolers of recognised fame, the rule is by no means without exceptions. Letters are so much more writings of circumstance than most other classes of composition that their interest is often quite independent of the talents or the personal importance of the writer. Tom Brown, for instance, is (as Mr. Scoones justly says), as a rule, too coarse for modern taste, and (as he might have said, but mercifully does not) also, as a rule, much too dull. The story which says that, when Dorset used to ask Dryden and Tom to dinner, a hundred-pound note was laid under Dryden's cover and a fifty-pound note under Tom's would have been more critically accurate if the pounds of Thomas had been changed into pence. But still there are pearls in the *fumier* of Mr. Brown, and Mr. Scoones has succeeded in extracting an orient of very tolerable lustre. Mrs. Piozzi is a person who has had quite her share of room in the history of literature, but the famous letter in which she repels Johnson's well-meant but injudicious and undeserved strictures on her second marriage is a model of dignity and well-modulated wrath. It would be impossible to select a happier example of the platitudes which were the weak side of the eighteenth century than Dr. Fordyce's letter to Garrick, in which the actor's performance of Lear is described to him in the floweriest language intermixed with just strictures on the improper conduct of Goneril and Regan. There is, perhaps, something a trifle odd in Mr. Scoones' lenient remark on Wilkes that his talents and virtues were not "sufficiently solid" to make him permanently superior to the vacillations and whims of the mob. But that Wilkes had virtues there is no doubt, and the two letters here given of his show that he was by no means insensible to being treated as if he had none. It is likely that few of Mr. Scoones' readers who are not specialists in the history of British art will have much idea who Mary Moser is; but after reading how she parenthetically informs Fuseli that "Sir Joshua is a gentleman," and that "my mamma declares that you are an insufferable creature," they will probably be inspired, unwisely, with a desire to inspect her not quite immortal works. The epistles of Miss Barbara Pinkerton—we beg her pardon, of Miss Hannah More—will

add a fresh relish to *Vanity Fair* if that be possible; and if Mrs. Inchbald's extremely sensible letter in defence of the drama makes anyone turn to her other works so much the better. It was, perhaps, cruel to exhume Mr. Sotheby from the merciful oblivion with which, after some exceedingly shameless puffing in his life-days, time has covered him; but, as a specimen of the respect with which all authors ought to treat their critics, his epistle to Wilson ought, in our judgment, to be taken as a model. Constable's letters are like bits of his paintings, an observation platitudinous enough for Dr. Fordyce himself, but perfectly true. On the other hand, Kirke White's make us, we confess, feel—not for the first time—quite satisfied with the conduct of the famous feather which impelled the equally famous steel. A young man who could write, "Voluptuousness is not the less dangerous for having some slight resemblance of the veil of modesty," and who could wish that Moore and Lord Strangford would "apply themselves to a chaster muse," evidently was not, and could not have come to any, good.

We have purposely confined our allusions to the *di minorum gentium* of Mr. Scoones' Pantheon in this summary, and to but a few of those. But some idea may, perhaps, be obtained from these few samples of the great and varied interest of the book, and of the quantity of new matter which it presents to all but somewhat unusually well-read students of English literature. Even these may be well content to have gathered together for them some of the flowers of many wide-lying gardens into a single nosegay, and all others may thank Mr. Scoones for access to treasures to which they are very unlikely otherwise ever to have obtained access. The peculiar suitability of letters for the purposes of anthology needs no comment; and we need only add that most of the information necessary to the understanding of the selections is supplied by the editor in short headings, and in occasional, but not too frequent, notes. In some of these headings there are inaccuracies of detail which are not, perhaps, very important, but which Mr. Scoones will do well to remove in another edition. He deprecates objection to some of his "dogmatic" notes, and indeed a certain temptation does come across a combative critic occasionally to accuse his dogma of heresy. But the author who, without collusion, should succeed in emitting three or four hundred opinions with every one of which any critic should agree would be a person either impeccable or hopelessly commonplace.

GEORGE SAINTSBURY.

THE ENGLISH GIPSIES.

The English Gipsies under the Tudors. By Henry T. Crofton. (Manchester: Abel Heywood & Sons.)

Gipsy Life; or, our Gipsies and their Children. By George Smith, of Coalville. (Houghton & Co.)

Gipsy Life is some twelve times longer than *Gipsies under the Tudors*, but to say that the value of the two works is in inverse ratio to their size were hardly to give a true con-

ception of the case. Mr. Crofton, in his little monograph, has brought together passages from sixty different authorities, few of them cited before in any book devoted to the Gipsies, several (from the State Papers) here printed for the first time. Starting with the immigration of our Gipsies, he notices Sir George Mackenzie's tradition of their presence in Galloway about 1456 and other vague records of their existence in Great Britain during the fifteenth century, and finds in the accounts of the Lord High Treasurer of Scotland this earliest certain reference to them:—"1505. Apr. 22. Item to the Egyptianis be the Kingis command, vij lib." In England, an Egyptian woman was lodging at Lambeth in 1514; some time between 1513 and 1524 the Earl of Surrey entertained "Gypsions" at Stoke-by-Nayland, Suffolk. In his second division Mr. Crofton surveys the legislative measures relating to Gipsies from 1530 to 1835; and he makes one noteworthy correction of Hoyland and Hoyland's followers, who allege that an Act was passed in 1535 against importers of Gipsies. His third division tells us how Gipsies fared under the statutes of Mary and Elizabeth, "the most barbarous," says Sir Samuel Romilly, "that ever disgraced our criminal code." Barbarous, indeed, they must have been, when at Aylesbury, in 1577, a man, a woman, and six others were hanged for calling themselves Egyptians; and when this entry was made in a Durham register—"1592, Aug. 8, Simson, Arrington, Fetherstone, Fenwicke, and Lancaster were hanged for being Egyptians." Perhaps the world's whole history affords no other instance than the Gipsies where birth-right has been a cause of death; and so it was reckoned in a Scottish trial as late as 1770; while even in 1819 the Norfolk magistrates agreed unanimously that "all persons wandering in the habit or form of Egyptians are punishable by imprisonment and whipping." Such is Mr. Crofton's work, which, when concluded by his promised *Gipsies under the Stuarts, &c.*, will not merely be the authority on Anglo-Romani history, but will surpass anything of the kind published on the Continent for careful investigation and patient verification of preceding statements. I notice only two errors—*Hirschhorn* for *Hirschhorn* (p. 4), and *Devonshire* for *Dorsetshire* (p. 16); and have but three additions to make—a description in Kempe's *Loseley Manuscripts* (London, 1836), p. 77, of the making garments for two Egyptians (in 1547), and two entries in the register of St. Paul's, Bedford, relating to Gipsy baptisms in 1567.

By profession a lawyer, Mr. Crofton has assured us, in his earlier *Gipsy Life in Lancashire and Cheshire*, that "with the police, at least, Gipsies have earned a good character," and that "the common superstition of their being great thieves is wrong." Mr. Smith has come to opposite conclusions, and asserts with painful insistency that Gipsies are foul-mouthed thieves and liars and many worse things beside. He strikes a key-note in his opening sentence:—

"The origin of the Gipsies, as to who they are; when they became regarded as a peculiar race of wandering, wastrel, ragamuffin vagabonds; the primary object they had in view in setting out upon their shuffling, skulking, sneaking, dark pilgrimage," &c.

To whatever cause it is to be assigned, the fact remains that pages on pages of *Gipsy Life* have been transferred from former writers without one word of acknowledgment, without even quotation marks. Thus pp. 2, 14, 15, 29–31, are taken from the *Edinburgh Review* for July, 1878; pp. 33–35, 37, 38, from the *Saturday Review* for December 13, 1879; pp. 5–7, 144–50, 152, 156–59, 283, 284, from Hoyland's *Gipsies* (York, 1816); pp. 10, 161–64, 198, 250–53, 278, 279, from Crabb's *Gipsies' Advocate* (3rd ed., London, 1831), &c. The following passages may serve for samples:—

Saturday Review.

"We have seen these Syrian Ricinarii in Egypt. They are unquestionably Gipsies, and it is probable that many of them accompanied the early migration of Jats and Doms."

"It has never been pointed out, however, that there is in Northern and Central India a distinct tribe, which is regarded, even by the Nats."

Edinburgh Review.

"In England, in the reign of Elizabeth, it was 'felony without benefit of clergy' to be seen for one month in the fellowship of the 'outlandish people calling themselves Egyptians.' In France, the States of Orleans decreed in 1561 that they should be proceeded against with fire and sword. In Spain they were banished by repeated edicts under the severest penalties. In Italy they were forbidden to remain more than two nights in the same place. In Germany they were shot down like wild beasts" (p. 144).

"Like Gipsies, lest the stolen brat be known, Defacing first, then claiming for his own,"

wrote Churchill; and it is in the unquoted quotations of *Gipsy Life* that we light on such statements as that, according to "Dr. Von Bott," the "great Persian epic, the 'Shah Nameh'—in 'Book of Kings,' Firdusi—relates an historical tradition" (p. 29); that "the Chronicle of Bologna, printed about the year 1422, says," &c. (p. 200); and that "Forli [? the Italian town of that name] wrote about Gipsies about the same time as the Chronicle of Bologna" (*ibid.*). These three seem to be "defaced brats" of the *Edinburgh Reviewer*; with them may be compared Mr. Smith's original discoveries that the Czardas is (not a Magyar dance, but) "a solitary public-house, . . . fitting haunt for brigands, horse-thieves, Gipsies, Jews, and other melodramatic personages" (p. 176); that Henry VIII. ascended the throne in 1499 (p. 145); that Elizabeth was reigning in 1658 (p. 148); that Sir F. Drake's expedition set out for India in 1579 (p. 13); that there are three European countries called Wallachia, Roumania, and Moldavia (*ib.*, *et passim*); and that the Afghans are inhabitants of India

Gipsy Life.

"We have seen these Syrian Ricinarii in Egypt. They are unquestionably Gipsies, and it is probable that many of them accompanied the early migration of Jats and Doms" (p. 35).

"It has never been pointed out, however, that there is in Northern and Central India a distinct tribe, which is regarded even by the Nats," &c.

"In Spain they were banished by repeated edicts under the severest penalties. In Italy they were forbidden to remain more than two nights in the same place. In Germany they were shot down like wild beasts. In England, during the reign of Elizabeth, it was felony, without the 'benefit of the clergy,' to be seen in their company. The State [*sic*] of Orleans decreed that they should be put to death with fire and sword—still they kept coming" (p. 2).

(p. 21). Mr. Smith considers that our Gipsies' pronunciation of *dictionary*, *habemus corpus*, *expensive*, &c. (*cf.* Crabb, p. 19), shows "the fearful amount of ignorance there is amongst them." His own spellings are slightly eccentric—Prassburg (Pressburg), Herse (Hesse), Augsberg (Augsburg), Wirmar (Wismar), Stralsuna (Stralsund), Damuseus (Damascus), Allepo (Aleppo), Miraceo (Mircea), Mirkhoud (Mirkhond), Yevaryk (Tevaryk), Mikliosch (Miklosich), Herriot (Harriot; this is Crabb's blunder), Borrowes (G. Borrow, whom Mr. Smith throughout appears to regard as Hoyland's contemporary), &c.

Great part of *Gipsy Life* is taken up with utterly unsupported charges against "gutter-scum Gipsies," "ditchbank sculks," "hedgerow Rodneys," "agents of hell," &c., &c., &c. Gipsies are certainly not faultless, but their most eager partisan could hardly devise a more effectual screen of their real misdeeds than to charge them with crimes of which they are not guilty. Where are the Gipsies who can chuckle to their fowls, and kick with iron-soled boots their poor children to death? (p. 255); where are the Gipsy women who rub cattle's nostrils with nastiness, and kill lambs by sticking pins into their heads? (p. 245); what shadow of evidence is there that Gipsies are baby-farmers? (p. 281); is it fair to explain the fact that "but few of the real Gipsies have found their way into gaols" by supposing that farmers and other would-be informers dislike the idea of having their stacks fired, so wink at Gipsies' offences? (p. 100); is it true that not one Gipsy in a thousand acts as human beings should act toward their children? (p. 270). These questions might be multiplied indefinitely; the answer to them must be sought for anywhere but in Mr. Smith's own book. The real question is whether Mr. Smith has seen one thousand, or even one hundred, "real Gipsies"; whether his "Gipsies" are more entitled to the name than the Red Indian's wigwam of p. 201 is to that of a "Gipsy's tent." We learn from himself that "their so-called language is neither more nor less than gibberish"; gibberish it assuredly becomes in his pages, where *jack loses money* stands for *jocklesco moy*, *wishing talkay* for *beshing tallay*, &c. That out of sixty-five of his so-called Gipsies "not three could talk Romany" seems highly probable; it is doubtful, however, whether there is only one Gipsy round London who can translate "God bless you" into Romanes. Dogmatic assertions are always dangerous, and before making this one Mr. Smith had better have enquired of the Coopers, Lovells, Hernes, Boswells, Palmers, Taylors, and Pinfolds of the metropolis, of whom in *Gipsy Life* there is little or no mention. Its author not being a generic Gipsy, we must let him expound his own philanthropy. "George Smith," he tells us on p. 70, "prefers to act upon the spirit of Mr. Wackford Squeers' celebrated educational principle. Having discovered a sphere of Christian duty, he goes and 'works' it."

FRANCIS HINDES GROOME.

CONVICT LIFE.

Convict Life; or, Revelations concerning Convicts and Convict Prisons. By a Ticket-of-Leave Man. (Wyman & Sons.)

In Her Majesty's Keeping. The Story of a Hidden Life. By the Hon. Lewis Wingfield. (R. Bentley & Son.)

THE treatment of criminals has occupied the attention of some of the most honoured, enlightened, and humane of our countrymen. They have devoted time and talent, their very life, to the subject. We have lately had contributors to the literature of prison reform from among the prisoners themselves. The pages of *Convict Life*, like those of the volume entitled *Five Years' Penal Servitude*, describe from within, as it were, not from without, the working of the system which has been devised with so much care. They give a dark picture of convict life, and bring grave charges against prison officials. The writer professes that his object is to show how impotent the law is to reform criminals and reduce their number. He has little or no belief in the efficacy of any system to reform the "habitual criminal," whose character he paints in the ugliest colours; but he is convinced that the majority of other delinquents now convicted might be restored again to society if they were not condemned to years of association with criminals whose evil influence in general works their ruin. This is the main theme of the book; it is illustrated by an account of the writer's own experience and the histories of many of his fellow-prisoners.

We know how easy it is to find fault, how hard to meet the requirements of the extremely difficult work of prison management. We like neither the tone nor style of the writer—his hard judgments, strong language, and constant use of prisoners' slang. We should be sorry to think that his sweeping accusations of corruption among prison officials would pass unchallenged. But few will dispute his argument that changes are needed if our convict prisons are to be not only good cages, but good reformatories. The question is—and, for an answer, we refer our readers to Lord Norton's able article in the May number of the *Nineteenth Century*—"Is it possible that they should be good reformatories?"

The writer of *Convict Life* had, he tells us, till middle age occupied a respectable position, but then, falling into evil courses, he had committed an act for which he was sentenced to seven years' penal servitude. He admits that he deserved punishment, but maintains that for offenders like himself, for all who do not belong to the "habitual criminal" class, a comparatively short term of solitary confinement, with constant labour, rough food, and a hard bed, would be efficacious as a deterrent and would be reformatory in effect; whereas the sentence of penal servitude, which condemns them to live for years in the poisonous moral atmosphere of our convict prisons, is a cruel and fatal mistake. When engaged in the "public works," especially in the shoe-making association rooms, which have been termed by another convict writer "class-rooms in the college of vice," they are brought into close communion with the most hardened and depraved characters; nor are they always effectually separated from them at night,

many of the cells at Dartmoor and Portland being divided by only a thin sheet of corrugated iron through which the prisoners constantly bore what they call "chat holes." This compulsory association with the worst class of criminals is the bitterest element of pain and degradation in the punishment of the comparatively innocent; greater moral strength than can be looked for in them is needed to withstand its evil effects. They enter novices in crime, they too often leave adepts in the art of stealing, their moral sense blunted, their minds and souls corrupted. When the prison arrested them in their evil course they were on the edge of the precipice; when the time of restraint is over they are ready to fling themselves into the abyss of evil.

What that abyss is—the deep degradation of the "habitual criminal" class—is depicted in the strongest terms. The dark view is unredeemed by any gleam of hope, by any faith that in the worst there may yet linger some good. Men of this class are described as "miscreants dead to the commonest instincts of humanity, living only to inflict misery on their fellow-creatures." For them severer treatment is recommended—harder work, for work is the one thing they hate; and the more frequent use of corporal punishment, since that is the one thing they fear. At present they have not a sufficient dread of prison life; their cunning makes them more than a match for their warders; they contrive to shirk their tasks, to elude prison discipline, and so to pass too easy a time in prison, the hardships of which fall to the lot of the new-comers.

It is to the character of the officials employed, together with the plan of "association," that this writer attributes the defects and abuses which he details both in the exercise of prison discipline and the management of convict labour. According to him, it is but a small minority of prison warders who have either the principle or the courage to do their duty without fear or favour, and they have to be on their guard against the malice of the reconvicted; in proof of this, he tells the story of a man named Luscombe, a teacher of shoe-making at Dartmoor, who fell a victim to the spite aroused by his unswerving uprightness (pp. 45-47). That it is a matter of vital importance to secure the services of fit men none will deny, since the most perfect system must depend on the ability and fidelity of its agents to carry it out. So impressed was M. Demetz, the founder of Mettray, with this fact that, before opening his reformatory, which has had more success than any other, he devoted a whole year to the training of the young men who were to be his fellow-workers.

The subject of convict labour is treated of at length. We can only notice one suggestion, viz., that if it were possible that the work done should be made remunerative to the men—the sum received on discharge being determined by the amount each man had accomplished—an incentive would be given to industry, and convict labour would be less like slave labour than it now is.

Many other subjects are discussed in this volume. There is one which meets us at every turn—the connexion between drunken-

ness and crime. That "the gin-palace is the half-way house to the convict prison" is, we find, the opinion within as well as without prison walls. "Nine-tenths of the crimes which bring non-professional criminals of the upper, as well as of the lower class to prison, are," in the opinion of this writer, "directly traceable to drink and public-houses" (p. 31). To drink, therefore, is due a large proportion of the heavy cost of our prison establishments, not to speak of that of our lunatic asylums and workhouses.

From the record of *Convict Life*, by a Ticket-of-Leave Man, we pass on to a novel which takes us to the same scenes, and introduces us to the same company. It is obvious from the references made in this book to the publications of ex-convicts that its author intended it to correct the impressions produced by their works. The meanest and basest of the six typical convicts whose portraiture, drawn from the life, Mr. Wingfield presents to his readers composes a book in prison, which falls into the hands of the rough but kindly and generous-hearted chief-warder, Scarraweg, whose wrath is excited by the misstatements of the hypocrite and cold-blooded villain, the Rev. Aurelius Tilgoe, and still more by the attention accorded to them by the public. Yet it is the resemblance, rather than the difference, between the pictures of penal servitude given in this novel and those drawn by ex-convicts that strikes the reader—in fact, the tale might have been composed expressly to illustrate the points we have dwelt on in reviewing *Convict Life*.

A young painter, with hot Spanish blood in his veins, commits murder in a fit of drunkenness. As he slowly recovers his senses, he finds himself under arrest in a prison at Carlisle. He is condemned to death, but to his dismay the sentence is changed to one of penal servitude. The book is the record of his prison experiences, of the gradual but steady process of deterioration which he watches in himself.

"I went into prison heart-broken but not vicious, but the tempter was there, placed at my elbow by yourselves. More merciful than you, he encouraged in me a thirst for revenge, which saved me from going mad, and gave to my riven life an object"—

that object being to avenge himself on society, "whose ban had crushed him" (vol. iii., pp. 147-258).

His plans, carefully devised with two of his prison companions, by name Spevins and Jaggs, are in process of execution, when the crisis comes, and he is saved from himself by the intervention of the good warder and the strange accident which brings him face to face with the only being against whom his heart was not steeled—his young daughter.

In one of his prison associates, Soda, we have an example of the lowest, most brutal type of felon—a man who corresponds to the description given in *Convict Life* of the "habitual criminal." He succeeds in tampering with the warder, and in throwing a spell of terror over another of these typical convicts, an unresisting and most pitiable victim of the system, a poor post-master, who, in an evil moment, had stolen stamps, weak in mind and character, strong only in clinging affec-

tion to his wife and little ones. It is a relief when we hear of a horrid accident, caused by Soda, which delivers the unhappy man from his tormentor.

The descriptions of the two remaining convicts may serve as a specimen of the style of the artist-author.

"Out of prison Jaggs was a dazzling creature, whose artless ways threw women off their guard. He was overwhelmingly genteel in manner, as well as get up. . . . Was not the golden pince-nez with which he masked his injured eyes (red and bleared through over-use of lime) the very crowning attribute of a real toff?" (vol. iii., p. 97).

"Spevins I liked much for his animal spirits and odd theories and quaint ways of speech. . . . Yes, the die was cast. I was to be the head, while he and such as he were to be the arms. Together we would lash the withers of society; it would not be my fault if the jade were galled which had brought me to this pass."

There are two important points of difference between the two accounts of convict life—for the novel can hardly be regarded in any other light—no one could take it up as pleasant reading, and we own that we grow weary of the unwholesome companionship of the convicts before we leave them. The first concerns the character of the warders, who are described in the novel as being "in the main honest men, though ignorant and uncultivated." But if in Scarraweg we have a warder of the best type, and his goodness is the one bright spot from which all the light in the dark picture radiates, in another warder an instance is given of all the faults of which the "Ticket-of-Leave" writer complains. This "Jack-in-office" torments the "gentleman lag," the narrator, who is sensitive, proud, and reserved, and almost goads him to frenzy. He is the accomplice and tool of the hard and wily Tilgoe and the scoundrel Soda until he finds the bondage into which the former has brought him unbearable. The other matter of difference regards the work done in prison. Scarraweg's indignation is kindled by Tilgoe's remarks about it. He points with pride to

"the new prison halls—masonry of the best class—to the basins at Chatham, the steel models made for the use of the artillery, the parquet flooring for the Admiralty, the bas-reliefs in St. Peter's Church, Portland, the clothing of the metropolitan police, 9,000 pairs of boots turned out each year from Dartmoor alone" (vol. iii., p. 53).

We must not leave the book without referring to the two subjects to which Mr. Wingfield desires to draw public attention. First, the wrong done in condemning soldiers for purely military offences to penal servitude.

"If ever," writes Scarraweg, "there was a wrong inflicted by one set of erring mortals on another, that wrong is inflicted day after day upon such men as these. It ain't our fault; that is the fault of the convict system and its servants. We have them sent to us, and we have to treat them as the law directs that felons should be treated. . . . Here's Will Fern—a soldier of marines, a fine, open-faced young fellow—what was his crime? He used threatening language to an officer, and for that he is made a felon. And a real felon, mark you, in the end" (vol. ii., p. 320).

"You will find lots of these military prisoners in every convict prison." "This is the blot of

blots which should be removed from our penal system" (vol. i., p. 175; vol. iii., p. 343).

It is one of the many evils wrought, we would fain hope, more from want of thought than want of heart, but we trust that thought will be directed to the remedying of the abuse.

With regard to the other subject, the working of Discharged Prisoners' Aid Societies, one of the changes suggested as calculated to render them more efficient—viz., that governors and chaplains should be allowed to act on their committees (see vol. iii., pp. 33–37)—was brought before the notice of the Home Secretary by a deputation from a prison conference lately held, of which Sir U. Kay-Shuttleworth, Lord Leigh, and Lord Norton were members.

In conclusion, we must revert once more to the question of separate confinement. The Royal Commissioners, in their Report, express the opinion (see clause 74)—

"that, for the greater number of prisoners, with certain modifications—longer hours of exercise, more frequent schooling, and visits from the chaplain and Scripture-reader—three years' separate confinement might be borne without injury to mental and bodily health."

They admit that "the introduction of such a sentence would have the undoubted advantage that a considerable number of the less hardened criminals would be withdrawn from the danger of contamination with other convicts." But they add, "Notwithstanding this advantage, we have come to the conclusion that it is not desirable to make so vital a change in our system." This decision is adverse to the opinion of many men of large experience and high standing (see *Report of Howard Association*). We know that the dangers of isolation must be guarded against, but it is separation from evil not from good influences which is recommended. If a short term of separate confinement would reform the prisoner, why not try the plan—why determine to keep him longer? Is it that "the idea of riddance of criminals" is, as Lord Norton says, "uppermost in our penal system," and that, therefore, we are tempted to think the longer we shut them up the better for society? Surely, to rid society of them as criminals, by turning them into honest men, is the consummation to be desired.

Viewed in one aspect—though we admit that it is not the primary one—our prisons ought to be moral hospitals; and if some of our penal establishments must be for "incurables," or incorrigible offenders, all other classes should be treated as curable. And we should bear in mind that the credit of a prison, like that of an hospital, is not to detain its inmates, but to send them out restored to health.

M. E. MAYO.

A Ride in Petticoats and Slippers. By Capt. H. E. Colville, Grenadier Guards. (Sampson Low & Co.)

THE desire of Englishmen to go where no Englishman ever was is one of our national peculiarities. A holiday is nothing unless it be spent in gaining fresh experience; and if this can be combined with a dash of danger and a plunge into the unknown, why, so

much the better. Unfortunately, this disposition of our countrymen has been so freely indulged that Capt. Colville may be deemed to have made a lucky discovery indeed when he found that there was a part of the sealed kingdom of Morocco within twelve days' journey of England that might with some difficulty and ingenuity be traversed by an Englishman for the first time—a part untouched by the foot of Sir Joseph Hooker or Dr. Leared—starting from the point where De Amicis left off. Although Rohlf's had got to Tsarsa, and Mr. Paget to Agadeer, the country between Fez and Oudja was practically virgin ground as far as Christians were concerned; and, with a born traveller's thirst for exploration, and a professional eye to the military importance of information about a district coveted by Frenchmen, he made up his mind to go on the first opportunity. The distance was so little—two hundred and thirty-three miles—and the difficulties so slight—he had only to pass as a Mohammedan, to learn the Moorish dialect of the Arabic language, and to traverse a country full of robbers and barbarous tribes always at war with one another—that, in order to make the enterprise sufficiently novel and interesting, he determined to take his newly married wife with him. This lady appears to have been fully equal to the occasion, and, instead of being a hindrance, to have been of much service, by her ready invention of fibs to parry the awkward interrogations of inquisitive natives. She had to travel as a Moorish woman, and as the only women who travel in that country are either of the lower class, whose solitary garment, the "haik," requires practice; negresses, whose natural appearance it would be difficult for her to assume; and ladies of the Sultan's harem, it was decided that she should travel as one of the last: and an ingenious story in case of accident was arranged by which she was to pass as a delicate attention from the Sultan of Morocco to the Sultan of the French. Luckily, this fib remained untold; and, except that she had to ride astride upon her mule and wear a Moorish costume, to carry pistols, and occasionally allow her personal peculiarities to be investigated by inquisitive ladies of the country, she suffered as little inconvenience as might be expected.

Their experience differed little from that of other travellers in other parts of Morocco who have been provided with a letter from the Sultan. The ride by day through wild country—now desert, now verdant—the camping-out at night, the savage escorts of cavalry, the mona of k'skessoo, fowls, &c., the different types of kaid, the keef smoking and the powder-play, are features of travelling in Morocco now too well known to need mention. The population of this north-eastern district of Morocco seem to be less fanatical than usual (but this may be because the travellers passed as Mohammedans), and they have less prejudice against artists. Capt. Colville appears to have sketched when and where he liked, though too few specimens of his ability in this respect illustrate the book. The truth that the eye only sees what it has been trained to see was never better exemplified than in the following extract, which may also in part account for the ex-

tremely slow growth of imitative skill in early stages of art:—

"They could make out very little of the sketch. Here and there they recognised some prominent feature, but most of it seemed hopeless confusion to them. It was rather trying when one fancied that one had made an exact *facsimile* of nature to be asked, 'What is that?' 'Why do you put that there?' and such-like questions. The Moors, as a rule, have great difficulty in reading our pictures. Sir John Hay had kindly forwarded a *Punch* and some illustrated papers to me at Fez. A Moorish friend, a very well-educated and intelligent man, happened to see them, and immediately took them up. It was most amusing to see the childish glee with which he pointed to the delineation of some unmistakably human figure, and, looking up to receive the applause which his cleverness merited, said, 'That is a man.'"

The narrative of the journey, though unmarked by any striking incidents or remarkable discoveries, is pleasant reading, and is interspersed with interesting remarks and anecdotes. The author's map of the district through which he travelled is, perhaps, the most valuable result of the adventure; but his views as to the commercial and political future of the country, its capabilities as a grain-producing country, and the importance of Tangier from a military point of view in connexion with Gibraltar and India, are worth serious attention.

COSMO MONKHOUSE.

CURRENT LITERATURE.

The Philosophy of Charles Dickens. By the Hon. A. S. G. Canning. (Smith, Elder and Co.) Mr. Canning's book is one of a tolerably numerous class, the critical reading of which reminds the reader of the old joke about the marriage service, for it certainly ends in amazement. There is a French idiom for which we know no English equivalent, and which neatly characterises certain persons as "enfonceurs de portes ouvertes." Mr. Canning is a mighty engineer in this way. With the utmost gravity he rounds his period and builds his argument to show us that Dickens was a very popular novelist, that he had a singularly fertile imagination, that his hatred of social abuses was vigorous and sincere, that his respect for the affections was immense. The open doors yield, it is hardly necessary to say, to this tremendous engine. But when the door is not quite so wide open Mr. Canning is a good deal less successful in his attempts to pass through. For instance, he believes Dickens to have been one of the most truthful of novelists, and to have attained his popularity in great part, if not wholly, by this truthfulness. Yet in the laborious arguments, as they may best be called, to the different novels which make up the volume Mr. Canning is constantly driven to expostulate with his hero for his want of this very quality. He cannot help remarking that the Wardles are not very much like small country gentry, that the circumstances of Oliver Twist's history are inexplicable, and the characters of Monks, Nancy, and Sikes himself anything but *vraisemblables*; that Dotheboys Hall seems to have been placed in a neighbourhood curiously devoid of clergy and magistrates, or else that the remissness of these functionaries is treated by the novelist with remarkable leniency; that Ralph Nickleby's conduct seems "rather contradictory," &c., &c. But no one of these reflections, nor all of them together, seems to have had any marked effect on Mr. Canning, and we leave him as we found him,

solemnly kicking at the open doors and placidly ignoring the shut ones.

Pugilistica. By Henry D. Miles. Vol. I. (Weldon and Co.) Pugilism being dead and buried, the severest philosopher will not, we trust, be shocked if we pronounce this an altogether delightful book. Even when it was alive, and when, as must be admitted, its ways and works were not unto edification, the best and greatest of Englishmen always had a sneaking kindness for it and for the wonderful lingo in which its annals were, by long tradition, compiled. There is, for instance, not the slightest doubt that Thackeray would have rejoiced in Mr. Miles' volume, and, for our part, we are quite content to take refuge under that mighty ægis. Mr. Miles' work, based not merely on *Boxiana* and other chronicles of old, but on a large personal experience in the character of reporter, is divided into three parts, the first reaching from the earliest ages—i.e., from Figg and Broughton to the championship of Tom Spring in the first year of the reign of George the Fourth. Here, in many hundred pages, amateurs may read how the brave fought and also fell; how they were "fibbed" and "mugged" and "slogged" and "peppered;" how they came up "as game as a pebble" and went down "on their knees, but in good spirits." Many interesting personal anecdotes diversify the record of the frays, and it will doubtless shame all those persons who have been accustomed to consider boxers as discreditable bullies to learn how the valiant Jack Martin, when six well-dressed blackguards attempted in the street to insult a respectable young woman, did incontinently assault these ruffians, and, regardless of numbers, exact ample vengeance from every one of their scoundrelly nobbs. Further, it will be seen how the P.R. kept up in the people at large that faculty of enriching the language with pleasing metaphor to supply which we have now to go to California and Nevada. Thus the supporters of a pugilistic baker are "the floury ones," and that admirable man himself is known to his intimates by the title of "the Master of the Rolls." We ought to add that the volume is adorned with many portraits, which, if they be not flattering, prove that the pursuit of pugilism as a profession is not so detrimental to the beauty of the human countenance as is generally supposed. The noses of the heroes have, indeed, a certain tendency to deviate from the accepted lines of elegance, but even they do not always suffer. The great Mr. James Belcher, the pride of Bristol, must, if he was like his portrait, have been one of the handsomest of men as well as one of the most undaunted and skilful boxers in England. The Game Chicken has an ingenuous and sentimental countenance, reminding us of early portraits of Shelley; and his successor, the late revered legislator, Mr. Gully, rivals him in this respect. Altogether, the book, save for persons of pressingly strict moral sentiments or very weak nerves, is, as we have said, delightful, and we shall look forward to its promised successors.

Elihu Burritt: a Memorial Volume. Edited by Charles Northend, A.M. (Sampson Low and Co.) The subject of this volume, perhaps better remembered as the "Learned Blacksmith," during his private and public career in England made many warm personal friends, who will be glad to possess this record of his life and labours, and the admirable and life-like portrait which accompanies it. Beside the narrative of his life, which appears to be impartially written, and is interesting as portraying the results of remarkable perseverance under no ordinary difficulties, the volume contains selections from Mr. Burritt's writings and lectures, and extracts from his private journals. It is simply and purely what it professes to be—a memorial volume, and was due

to the character and position of the man whom it commemorates. That Mr. Burritt was a great man, intellectually or otherwise, is probably more than his most enthusiastic friends would be likely to insist upon; but that he was a good man, and devoted his best energies to the advancement of the moral and social enterprises in which he engaged, no one will deny. It is probable that his extraordinary linguistic attainments and his blameless life will serve to keep his memory green, rather than his literary productions or his connexion with public affairs.

Clubs of the World. By Lieut.-Col. G. J. Ivey. (Harrison.) This is a new issue of a useful book. It is not yet entirely complete, for even in the United Kingdom we could mention clubs which Col. Ivey has omitted; but such things can only complete themselves in time. As a book of reference in the libraries and writing-rooms of the institutions which it records it is, we should say, indispensable.

The Three M's. By M. E. Irwin. (Chapman and Hall.) The "Three M's" are Mind, Morals, and Manners, and Miss Irwin thinks they can be best instilled into youth by the instructive dialogue engine. The book is written in bad English, and seems to be based rather on the theory by which children pervade the house as its general pests, than on the healthy English one of school-rooms, nurseries, and an occasional stick.

NOTES AND NEWS.

WE learn on good authority that the writer of the memoir of Francis Deák, recently published by Messrs. Macmillan and Co., and introduced by a Preface from the pen of Mr. Grant Duff, is Miss Florence Arnold-Forster.

MISS AMELIA B. EDWARDS'S new novel, *Lord Brackenbury*—now simultaneously current in the columns of the *Graphic*, the *Sydney Mail* (Australia), *Harper's Bazaar* (America), *Hall-berger's Magazine* (Stuttgart-Leipzig), and the *Russian Illustrated News*—will be published in three volumes by Messrs. Hurst and Blackett in August next.

WE are informed that Mr. P. Barry, a member of the London press, has discovered a process for the conversion of drawings into sharp relief blocks for letterpress illustration by merely pouring type metal on them.

MR. W. SAVILLE KENT'S long-promised *Manual of the Infusoria* will be published by Mr. David Bogue. The complete MS. and drawings are in the printer's hands. The work will be issued in six monthly parts, the first of which is to be ready in October.

MESSRS. C. KEGAN PAUL AND CO. have brought out *The Princess* in their pretty "Parchment Library" series. It has a very graceful frontispiece, representing the Prince lying "in the green gleam of dowy-tasselled trees," and an agreeable tail-piece. If the editors would spend a little thought in making the binding more supple, and would be more generous in the matter of wide edges, these volumes would be certainly the most desirable now being published in England. Being so admirable, it seems a pity that they should not proceed a little farther and be perfect.

A SOCIETY for the study of philosophy has recently been formed with the title of "The Aristotelian Society." It is proposed to take first a brief view of the leaders of ancient Greek and modern philosophy, and afterwards proceed to the consideration of problems of the present time and of the works of living philosophers. Mr. Shadworth H. Hodgson, LL.D., has accepted the presidency of the society, and the honorary secretary is Dr. Senior, 17 Bloom-bury Square, W.C.

MR. RICHARD CHARLES ROWE, M.A., B.Sc., Fellow of Trinity College, Cambridge, has been appointed Professor of Pure Mathematics in University College, London.

MR. M'FIE, of Airds, N.B., has presented the sum of £5,000 to the Free Church of Scotland for the establishment of a Chalmers lectureship. Each course is to consist of six lectures to be delivered in Edinburgh, Glasgow, or Aberdeen, and the first lecturer appointed by the deed is Sir Henry Moncreiff.

THE subscriptions to the proposed Bibliography of the State of Ohio still fall short by some two hundred of the requisite number. The work is ready for the printer, and the author renounces his profits in order that the work may be satisfactorily produced and issued.

MR. REGINALD HANSON, who has just been elected alderman for the classical ward of Billingsgate, has, since 1874, been a most active and valuable member of the Library Committee, and has materially assisted in developing the usefulness of that institution. He was chosen chairman in 1876. In that year he published his work upon the *History of Tea and the Tea Trade*, which has had a large circulation. He has been for some time past engaged in collecting materials from the Records of the Corporation, the Public Record Office, and the Will Office, &c., for a series of biographical notices of the aldermen of his ward from the earliest time.

The Regeneration of Roumania; or, the Days of Renaissance amongst the Roumanians, by Kalixt Wolski, and translated by T. L. Oxley, is in the press, and will be shortly issued by Messrs. Kerby and Edean.

THE latest addition to the Rhode Island Historical Tracts is Mr. Sidney S. Rider's contribution on the attempt to raise a regiment of slaves by Rhode Island during the American Revolution. Mr. Rider has clearly overthrown previous erroneous ideas connected with the attitude of Washington and others upon this subject.

THE *Athenaeum Belge* gives an extract from the Report of the Archaeological Society of Namur on its researches during the year 1879. These were concerned chiefly with the fortresses of the country before Caesar's invasion of Gaul, at the time of the conquest, and at that of the invasions of the barbarians in the fourth and fifth centuries.

MR. ISAAC SEAMAN has terminated his connexion with *Public Opinion*, after seventeen years' association with that journal, first as manager and afterwards as manager and editor.

Frauengestalten der griechischen Sage und Dichtung, by Lina Schneider (Leipzig: Fernau), is the title of an interesting handbook, dedicated to the Crown Princess of Germany. In relating the Greek myths, the authoress likewise points out the most important representations in painting and sculpture by ancient, mediaeval, and modern artists, and hereby gives a special interest to her book.

THE death is announced of the Rev. Dr. Walter McGilvray, author of *Lectures on Jude, The Ministry of the Word, and a Life of St. Chrysostom*, &c.; of Mr. Pierce Egan, the well-known novelist; of the Rev. Dr. Stewart, whose controversy with the late Mr. Mark Napier on the subject of the Wigtown Martyrs will be remembered; of Prof. C. W. Borchardt, the mathematician, of Berlin; and of Mr. Thomas Strode, of Richmond, Victoria, founder of the *Port Phillip Gazette*, the first legally-registered printed paper in the colony.

ON Mr. Swinburne's remarks in our "Notes and News" last week, Mr. Furnivall writes:—"Discretion is the better part of valour, and, as Mr. Swinburne cannot refute my arguments and facts,

he does wisely in retiring silently from the field. I certainly never expected him to frankly acknowledge his mistake. And as to the joke of his assurance that I need not fear his answering me, I can only say that, as I do not fear controversy with a man who knows his facts, I am not likely to dread it with Mr. Swinburne, who imagines them. Having shot my classes with a Snider, I am not afraid of Mr. Swinburne's pop-gun, however deadly a weapon he may think it."

THE annual meeting of German philologists and schoolmasters will take place at Stettin from September 27 to 30.

MR. WALTER RYE writes:—

"Mr. Nicholas Pocock, in his interesting notice of the MS. now known as Egerton 2568, has overlooked the fact that it was printed in *extenso*, with many notes by Miss Toulmin Smith, at pp. 91-148 of part i., vol. ii., of my *Norfolk Antiquarian Miscellany*."

WE have received Demosthenes' *De Corona*, ed. B. Drake, sixth edition, revised (Macmillan); *Golden Childhood*; *Midsummer*, 1880 (Ward, Lock and Co.); *A Hopeless Case*, by Edgar Fawcett (Trübner); *Ally Sloper's Sentimental Journey in Search of Aldgate Pump*, by O. H. Ross (Judy Office); *Sermonic Fancy Work*, by J. P. Ritchie, second edition (Whittingham); *The Flynn of Flynnville*, by C. J. Hamilton (Ward, Lock and Co.); *Obstructionism, &c.* (Wyman); *Suggestions towards the Amendment of the Education Acts*, by G. Gladstone (Infield); *Ward and Lock's Illustrated Guide to, and Popular History of, the Channel Islands* (Ward, Lock and Co.); *Truthfulness and Ritualism*, by Orby Shipley, second series (Burns and Oates); *Fancy Pigeons*, Parts I. and II., by J. C. Lyell (Bazaar Office); *My Little Note Book of General and Bible Knowledge*, by H. Fuller, revised edition (Houlston); &c.

MAGAZINES AND REVIEWS.

ON reading through a good number of the magazines for July one is struck by the reflection that, just as the sceptre of literary criticism has long ago passed from the old quarterlies, so the manufacture of original opinion has ceased to a great extent to belong to the newspapers. Not only in politics, but also in other matters that have to do with our social life, the magazines show the advantages of being sworn to no party, and of deliberate and signed criticism. Tired of daily leading articles, which serve their purpose when they have reached the necessary three paragraphs, we turn with pleasure to the comparative freshness of the monthlies; and we fancy that the provision made for us this July is above the average. All admirers of Mr. Matthew Arnold will welcome his re-appearance on the field of political discussion in the article that opens the *Nineteenth Century*. "The Future of Liberalism" is a subject that closely affects the welfare of the country, even when foreshadowed with Socratic irony by a Liberal of the future. The conditions of the problem are as far removed from those discussed in our daily papers as is the literary style. We should like to quote largely from this paper did space permit; but Mr. Arnold will not lack readers. For the rest, the *Nineteenth Century* draws upon its usual staff of contributors. Mr. Mallock alternately attracts us by his clever touches and repels us by his cynical sentiments; Mr. E. D. J. Wilson discourses with learning, but without profit, upon a problem of practical politics; Mr. James Payn poses as a literary causeur; Mr. Blackley returns to the charge in support of national insurance; and Mr. Hyndman is still more sensational than ever about the condition of India.

THE *Contemporary*, avoiding altogether its besetting sin of dulness, contains scarcely an

article that is not excellent. The Duke of Argyll here takes the first place with some notes on natural history, as it used to be called, from which we could well spare the sneers at Darwinism. No less than three articles treat of financial questions. All of them may be read with advantage, and in especial that by Mr. Lonsdale Bradley, which attempts to provide a substitute for the income tax. There is no subject in which Englishmen are more conservative than finance, and there is probably no subject more capable of fruitful reforms. Dr. Karl Hillebrand diverts the spear of his criticism from England upon his own countrymen, and comes to the conclusion that half-education is the real cause of all their present discontent. This article deserves to be read together with one in the current number of *Macmillan* by Mr. Goodrick, entitled "The Decline of the German Universities." It is not a little startling to learn from two such authorities that the academical system which we have been instructed to admire and imitate is itself breaking down. Mr. Goodrick, we observe, comments very unfavourably upon the compulsion which German professors labour under of ever writing something new. The result is literary productiveness, rather than original work.

INDIA continues to be a prominent feature in all the magazines—far more prominent than in the newspapers, which scarcely seem to possess a single leader-writer competent to form an independent judgment. We have already referred to Mr. Hyndman's "Bleeding to Death" in the *Nineteenth Century*. The name shocks us, but there is much of value in the contents. We should like to know where Mr. Hyndman obtained the estimate, which he confidently puts forward as a fact, that six million people died of famine in 1877 and 1878. He reproves the optimism expressed by the head of the statistical department, but his own pessimism is equally far from being the last word. In the *Contemporary*, Major Grey advocates three practical measures—the revision of the permanent settlement of the land revenue in Bengal, the incorporation of the armies of the native States in our own military system, and the recruiting of a territorial force out of Eurasians and European civilians. In *Blackwood*, the financial equilibrium of India is maintained at the expense of poor Sir John Strachey's reputation. For our part, we believe that Sir John is merely the scapegoat of subordinate officials in the accountant's department who failed to see that money owing is the same thing as cash paid away. In *Macmillan*, Mr. Talboys Wheeler pleasantly introduces us to a realistic scene of "Peasant Life in Bengal."

THE *Cornhill* contains another of the "Hours in a Library," the hour being this time devoted to Sterne, and the paper being a characteristic example of Mr. Leslie Stephen's curious individuality and masculine strength. The consummate "cleverness" of Sterne is frankly acknowledged, and it is ingeniously argued that his pleasant vices were more potent to disgust us than the vices of Pope—such as malice and uncharitableness—which do not come under the definition of "pleasant." "Any genuine ebullition of human passion is interesting in its way"—Pope's spite was therefore interesting. But "when the very thing by which we are supposed to be attracted is the goodness of a man's heart, a suspicion that he was a mere Tartuffe cannot enter our minds without injuring our enjoyment." Sterne's sensibility was therefore repellent. The *Cornhill* likewise has a delightful "Study in Kentish Chalk," one of those chapters on country life and character of the kind now fashionable. Mr. Henry James's "Washington Square" is rather thin reading.

THE *Modern Review* opens with the first section of an essay by Prof. Kuenen on "Critical Method," which of course is able, but, we must confess, disappointing. The writer does not seem adequately to have defined the object he is writing for—whether to define and illustrate the method of literary and historical criticism in general, or to vindicate its results as applied to Scriptural literature and history. Or at least he seems to assume that those who object to his conclusions on these heads do so from pure ignorance that the methods are applicable to these subjects, or timid reluctance in applying them; he does not realise that it is possible to doubt his method being the true one. Critical method, he tells us, "would be 'condemned already' if it so much as attempted to be more [than systematical common-sense]." Most people not of the critical school will doubt whether it is consistent with common-sense to be as systematic as Dr. Kuenen wishes critical method to be. For instance, it seems far too absolute a rule, "Wherever the external testimonies come into conflict with the substance and form of the document, judgment must be given for the latter and against the former." The great merit of the article is that it brings into a nut-shell the question between the advocates and the critics of the so-called critical method. Dr. Kuenen adopts and emphasises von Sybel's maxim, "The existence of the historical as of all other sciences extends just so far as the recognition of the reign of law." Now, even passing by the fact that some persons doubt the extension of the reign of law over the historical sciences, it is very doubtful whether we are sufficiently acquainted with their laws to apply them scientifically; the question is, whether more secure results are attained by assuming that we are, or by being content to study the facts empirically.

THE most important contribution to the *Library Journal* for May is in the shape of a letter from "a prominent German librarian," whose name is not furnished to us. Perhaps, indeed, this was hardly to be expected, as the letter contains the most sweeping denunciation of "German libraries and librarians." Where everything is wrong, it is hardly necessary to single out particular defects; but the writer's chief objections to the present system are, first, that the libraries in many cases have no systematic arrangement, nor any shelf-catalogues; and, secondly, that the libraries are meant by the officials to be a "book with seven seals to all but the clique of historical and philological students." As to the librarians, the "prominent German librarian" does not hesitate to complain of their idleness and their shabby and defective cataloguing; and yet, he adds, these very people look superciliously on English and American librarians, and only take up American library publications with a contemptuous shrug. Mr. B. B. Wheatley contributes a suggestive and interesting paper in "Thoughts on Title-Taking." Mr. B. Pickman Mann, the bibliographical editor of *Psyche*, submits for criticism a list of "Zoological subjects partly classified by the Dewey system." To criticise this in detail would need too much space; much of it looks curiously unscientific. Mr. Cutler writes on the proposed International Catalogue-card which has been issued by the Bibliographical Committee of the Vienna Scientific Club; and the usual notes and notices conclude a very interesting number.

THE June number of *Le Livre* contains a modest and not unreasonable song of triumph over the turning by the Review of the goal of its first half-yearly period. In a city where papers spring up like mushrooms and die like mayflies, as they do in Paris, six months is something of a lifetime, and gives good proof of the infant having been *né viable*. We quite

sympathise with M. Uzanne's rejoicings over his child, nor is he too encomiastic of it. It has really come to supply a want, and has already gone far toward supplying it. The chief suggestion we have to make is that in all things matters of decided and permanent interest should for the future have the *pas* of mere literature of the moment. We think that perhaps hitherto a little too much space has been allowed to ephemeral things, such as the novels and bookmaking work of the day. There are plenty of other places where this sort of ware can be noticed, and there are not plenty of other places where the matter proper to *Le Livre* can find room. In the second place, the editor should be very careful to give his reviews to reviewers who know their subjects. There is in this very number a proposition which, though it expresses the general opinion of unliterary *littérateurs* in France, is astounding in a periodical avowedly devoted to literature. The reviewer of M. Joun des Longrais' recent edition of the *Chanson d'Acquin* not only says that that *chanson* is "peut-être le plus ancien monument de notre littérature de langue française"—which is, begging his pardon, simply absurd—but adds that, having been copied in the fifteenth century, "il a l'avantage d'être à peu près lisible." No one with the least first-hand knowledge of Old French, which, in its oldest form, is little more difficult to a fairly read student of the modern tongue than Chaucer to Englishmen, could possibly have said this. It is, of course, difficult for an editor to be omniscient, but he can at least select assistants who are not likely to "let him in," as the familiar phrase has it. The number, it should be observed, contains a pleasant article, "Mes Livres," by M. Jules Claretie, some more of the useful and interesting papers on "La Reliure Illustrée," and a capital account of Fragonard's illustrations of La Fontaine's *Contes* with an etching of one of them. In the modern portion, the best thing is an excellent review of M. Drumont's instalment of the long-buried Saint-Simon papers from the capable pen of M. Eugène Asse.

SELECTED BOOKS.

GENERAL LITERATURE.

- ARNOLD, Matthew. Passages from the Prose Writings of Smith, Elder & Co. 7s. 6d.
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- CHAMPELLEURY. Histoire de la Caricature sous la Réforme et la Ligue, et de Louis XIII. à Louis XVI. Paris: Dentu. 5 fr.
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SAINSBURY, W. N. Calendar of State Papers, Colonial Series. Vol. V. 1661-68. Longmans. 15s.

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- GLOGAU, G. Abriss der philosophischen Grundwissenschaften. 1. Thl. Breslau: Koebner. 9 M.

- REINKE, J. Lehrbuch der allgemeinen Botanik m. Einschluss der Pflanzenphysiologie. Berlin: Wiegand. 12 M.
SANTORIUS' Der Aetna. Bearb. v. A. v. Lassaulx. 1. Bd. Leipzig: Engelmann. 40 M.
STRUCKMANN, C. Die Wealden-Bildungen der Umgegend v. Hannover. Hannover: Hahn. 12 M.

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- FORSTENMANN, E. Die Maya-Handschrift der königl. öffentl. Bibliothek zu Dresden. Leipzig: Naumann. 200 M.
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CORRESPONDENCE.

ENDOGAMY AND POLYGAMY AMONG THE ARABS.

Buda-Pest: June, 1880.

The historico-social questions of endogamy and exogamy, like the traces of polyandry among the more recently civilised races, have of late, in their relation to the various civilised and barbarous nations of the earth, become the subject of keen enquiry and thorough investigation. In England, especially, many works of great penetration and significance have appeared upon these questions. In the last part of the *Journal of Philology* (published in London by Messrs. Macmillan), vol. ix., p. 87, Mr. Robertson Smith, taking the opportunity afforded by his essay on "Animal Worship and Animal Tribes among the Arabs," in which he mentions the traces of totemism discovered by him in the ancient literature of the Arabs and the Hebrews, and starting from the hypothesis of an intimate connexion existing between totemism, inheritance through the mother, exogamy, and polyandry, endeavours to adduce several data on exogamy and polyandry among the ancient Arabians. As this subject possesses great interest as bearing on the history of civilisation among the pre-Mohammedan Arabs, permit me to make use of your columns by extending as far as possible the data collected by Mr. W. R. Smith.

1. Exogamy. The celebrated poet of the Mu'allakât, Amr. b. Kolthum, in an interesting record of his wisdom, namely, his testament to his children, gives the following advice to the latter:—"Do not marry in your own family, for domestic enmity arises therefrom" (Kitâb al-aghâni, ed. Bûlak, ix. 185). There is an important passage in Jauhari's Arabic Dictionary, s.v. ضوى, "By ghulâm dâwî is meant a feeble, meagre youth. . . . In hadith it is said: اغتربوا لا تزواوا, i.e., "Marry among strangers; thus you will not have feeble posterity." This view coincides with the opinion of the ancient Arabs that the children of endogamous marriages are weakly and lean. To this class also belongs the proverb of Al-Meydânî, ii., p. 250: Al-nazâ'i lā al-Karâ'ib, i.e., "(Marry) the distant, marry not the near" (in relationship). So also, the poet in praising a hero says: "He is a hero not borne by the cousin (of his father), he is not weakly; for the seed of relations brings forth feeble fruit." Cf. Ibn 'Abd Rabbih's Kitâb al-Ikd al farid, iii., p. 290. On the other hand, the Arabic history of the Persian king Ardeshir tells us that, among other maxims of morality, he gave the following advice to his lawyers, secretaries, commanding officers, and husbandmen: "You may marry among your near relations, for the sympathy of kinship is kept alive thereby" (Commentaire historique sur le poème d'Ibn 'Abdân, ed. Dozy, pp. 27, 29). This passage throws some light on the information given by the Arabic geographer, Al Mukaddest (ed. de Goeje, p. 368), according to whom a system of compulsory endogamy had existed

in Jurjân. To return to the Arabs, it is known that, in spite of the opinions in favour of exogamy mentioned above, the preference for marriage with a cousin was dominant among them. The beloved one is called, indeed, even when she stands in no position of relationship to her lover, "bint amm" (cousin), and the father-in-law, although not the uncle of his son-in-law, is called "amm" (uncle). What the considerations were that gave importance to this endogamic tendency in ancient times we discover from the Kitâb al-aghâni, viii. 113, in the course of a narrative which is exceedingly instructive, but from which, for the sake of brevity, I only quote the decisive passage. Keys b. Dharih, of the stock of Kinânâ, falls in love with Labna, a beautiful maiden of the race of Kodâ'a. When he implores his father for permission to marry his beloved one, the father makes this objection: "That Dharih was indeed a rich and wealthy man, and did not wish his son to take the side of a stranger."

2. Polyandry. An important evidence of polyandry among the heathen Arabs is found in a passage of Al-Buchârî's *Collected Traditions*, ed. Krehl, iii., p. 427 (c. lxvii., No. 36). The easy manner in which the women separate from their husbands seems to be a remnant of polyandry; and it may be regarded as a refinement of polyandry that the husbands, instead of presenting themselves at the same time, succeed each other. With reference to this, it is very interesting to observe that the wife repudiates the husband. One of the most interesting notices of this kind is a story which we find alluded to in a proverb of Al-Meydânî, "Quicker than the marriage of Umm Chârijâ"—a proverb referring to a woman who had more than forty husbands, belonging to more than twenty tribes, in succession. Umm Chârijâ was not the only Arab woman of this kind, for in the original narrative other women of similar behaviour are mentioned. (See Al-Meydânî, ed. Bûlak, i., p. 306; Al-Mubarrâd's Kâmil, ed. Wright, i., p. 264.) I. GOLDZIEH.

MENHIRS AND DOLMENS IN THE DISTRICT OF OTRANTO.

[Canons Ashby: June 30, 1880.]

On May 8 you published in the ACADEMY a short account which I sent of some megalithic remains in the district of Otranto, gathered from a communication by Prof. Cosimo de Giorgi to the *Rassegna Settimanale*. In that he refers to a former publication of his on the same subject which I had not seen. I concluded from one passage that there were in Lecce some structures, described in the former publication, allied to the *nuraghi* of Sardinia described by Canon Spano and others, which surprised me. Since that Signor de Giorgi has kindly sent me the publication referred to. I was mistaken in supposing that the structures alluded to are *nuraghi*, and wish to correct my error; they are *dolmens*, and he uses the Breton term, from which I suppose there is no acknowledged Italian term for these monuments. In this publication he describes and gives the measures of some *pietre fitte* (*menhirs*) and of one *dolmen*. Of the *menhirs*, those of Largo Trice and of Largo S. Antonio are described in his later publication. The measures given in the two publications do not exactly agree.

| | Width. | Thick- ness. | Height. |
|-----------------------|---------|-----------------|---------|
| | ft. in. | ft. in. | ft. in. |
| Largo Trice | 1 6 | 1 1 | 14 1 |
| Largo S. Pietro . . . | 1 3 | 1 3 | 10 0 |
| Largo S. Antonio . . | 1 7 | 1 1 | 14 5 |
| Sa. Lucia | 1 7 | 0 11 | 15 5 |

They are here corrected from the later publication. Moreover, the second *menhir* has not the

unequal sides stated in the later publication to be constantly found.

The dolmen of Minervino consists of a capstone, twelve feet five inches north and south by eight feet eight inches east and west, and one foot seven inches thick, supported by seven props placed in an oval form and inclosing a chamber the entrance to which is on the south. The interior is partly filled with rubbish, and the height of the props is not given, nor the length and breadth of the chamber.

Signor de Giorgi does not minutely describe the structure, but, from the description, I conclude that one prop forms the north end of the chamber and that the east and west sides are formed by three props each. No mention is made of an entrance passage. The general appearance of the dolmen is stated to resemble that of those in Denmark. The chamber is small if compared with those in Brittany or in the Netherlands, though fully as large as most of those in Aveyron, but in form it appears more nearly to resemble those in Portugal (there called *antas*) described and figured by Pereira da Costa, which also agree with it in size. Like this they have no entrance passages, and although there is no statement in the descriptions by either author or in the plates given by the latter that there never were entrance passages to the dolmen of Minervino or to those in Portugal, as no traces of them are mentioned we may presume that there were none.

Until we get plans and more accurate descriptions of this and other dolmens in this part of Italy we cannot state whether the Minervino dolmen is typical, or to which other group of dolmens it is allied, but it is evidently not similar in form to the hunnebeds of Drenthe. Signor de Giorgi does not state that he made any examination of the contents. He states that the stones of the dolmen do not show that care in the formation which the *pietre fitte* show, on which are to be seen the blows of the axe.

Mr. Fergusson (*Rude Stone Monuments*, pp. 370-74) could gain but little information concerning dolmens in Italy, and was led to conclude that, except a group at Saturnia, in Etruria, there are no dolmens in that country. The description of those at Saturnia makes them out essentially different from that at Minervino.

H. DRYDEN.

EVENING MASS.

St. John's College, Oxford: July 3, 1880.

Is it not possible that the expression made use of by Juliet, "evening mass" (act IV., sc. i.), refers to "vespers," or one of the late "offices" of the Church?

The last service attended by St. Columba is described by his biographer, Adamnan, as a "vespertinalis missa," the exact Latin equivalent of Shakspeare's "evening mass."

"Post talem superius memoratum terminatae verum perscriptum paginae, Sanctus (Columba) ad vespertinalem Dominicæ noctis missam ingreditur ecclesiam; qua continuo consummata, ad hospitium revertens, in lectulo residet pernox," &c. (lib. iii., cap. 23).

This was certainly not an evening communion. See Dr. Reeves' valuable note in loc.

F. E. WARREN.

THE ANTIQUITY OF THE TOMBS AT MYKENAE.

London: July 6, 1880.

I have written a reply for a St. Petersburg paper to Herr Schulze's résumé of Prof. Stephani's arguments in favour of a Russian origin of the sepulchral remains found at Mykenae, and I will therefore here say only a word or two on the matter. This word or two, however, is, I think, quite sufficient to show that Prof. Stephani's patriotism has led him into the maintenance of a paradox.

The argument that, because the butterfly is not met with in Greek art before the third century B.C., the prehistoric objects found at Mykenae are later than that period involves a fallacy. No one has ever asserted that the Mykenae relics belong to any age of historic art at all. They precede even the Phoeniko-Greek epoch, and must of necessity, therefore, be of a different character and display different characteristics from those which meet us in historical Greek art.

The argument derived from the golden masks falls away before the discovery of similar masks by Major di Cesnola in the early tombs of Cyprus, to say nothing of the small golden mask found at Arados, or of the golden mask belonging to an Egyptian prince of the Eighteenth Dynasty, now in the Louvre. Gold masks have also been discovered in Parthian tombs in Mesopotamia.

Prof. Stephani's comparison of the famous signet-ring found at Hissarlik with Sassanid intaglios and Volga goblets is simply amusing to one who has studied Babylonian and Assyrian gems. The intaglio is a mere slavish imitation of archaic Babylonian work; indeed, some of the details in it have at times made me doubt whether the artist were not himself a Babylonian. The presence of the double-headed axe, however, seems to show that he must have belonged to Asia Minor, though in the days when Babylonia was still dominant in the Levant, and Assyrian art was either unborn or confined to the banks of the Tigris.

I wish Mr. Murray had criticised Prof. Stephani's assertions as well as merely stated them, since criticism from so competent an authority would have been much to be desired.

A. H. SAYCE.

FLETCHER'S AND SHAKSPERE'S TRIPLE ENDINGS.

3 St. George's Square, N.W.: June 29, 1880.

I have this week to ask whether all Fletcher's plays contain that "perpetual predominance of triple terminations so peculiarly and notably dear to that poet" which Mr. Swinburne puts forward as the metrical test of Fletcher's work. As my object is to compare their proportion in Fletcher's plays with that in his part of *Henry VIII.*, I take the same number of lines in that part from his two plays—*The Knight of Malta* and *The Little French Lawyer*. The first of these is assigned to Fletcher by Dyce, whose verdict Mr. Swinburne accepts about the Fletcher part of the *Two Noble Kinsmen*; the second of them has been declared by Mr. Swinburne (*Encyc. Brit.*) to be "in style and execution throughout perfect Fletcher."

Now, in *The Knight of Malta* there are only eight heavy triple endings to set against the fourteen of *Henry VIII.*, namely—*hypocrite*, *chambermaid*, *instrument*, *maidenhead*, *innocence* (twice: light according to Mr. Swinburne), *honourable*, *damnable*; and nineteen light (*company*, *virtuous*, *gentlemen*, *violence*, *corporal*, &c.); and in *The Little French Lawyer* there are only eleven heavy triples—*opportunity*, *farthingales*, *parliament*, *willingly*, *curiously*, *impossible*, *liberally*, *encomiums*, *occupation*, *mortality*, *observation*; and eleven light (*enemy*, *remedy*, *courtesy*, &c.); besides sixteen gentlemen.

Therefore, Mr. Swinburne's own test, applied to a play which he has declared to be "in style and execution throughout perfect Fletcher," shows that it has a smaller proportion of Fletcher-specialties, the heavy triple endings, than Fletcher's part of *Henry VIII.*, which Mr. Swinburne wants to make out is not Fletcher's. Also, Mr. Swinburne's assertion about the "perpetual predominance" of these triple endings in Fletcher turns out to be in this "perfect Fletcher" play not one in one hundred. Other

plays yield a much larger proportion of triple endings. But the question is, Is the "perpetual" triple ending a constant test of Fletcher's work? It certainly is not.

The next point is, Has Mr. Swinburne's affected ridicule of *em-per-or*, *dif-fer-ence*, &c., as triple endings any better ground than his assertions about Fletcher's endings? I shall show that it has not.

If we go back to Shakspeare's contemporary, Sir Philip Sidney, we find him, in his *Defence of Poesy* (ab. 1581, pr. 1595), giving, as examples of the triple ending, or *adrucciola*, in Italian, *femina*, *semina*, and as the English equivalents of these, *mo-ti-on*, *po-ti-on* (ed. 1829, p. 64). His instances of the double ending are Ital. *buono*, *subno*; Fr. *plaise*, *taise*; Engl. *father*, *rather*. And careful students of Shakspeare know that in all his plays save two or three, and up to and in his very latest play, he occasionally used this *ti-on* as two syllables, just as in *The Merchant* he used a *Chris / ti-an* / as two measures. But the habit of using *i*, *u*, *y* before other vowels as consonants, or otherwise slurring them in the middle of a line, grew, and other light syllables in which a liquid came between two vowels followed suit; but this practice never applied to the end of a line where the voice was free and there was no pressure from other words. A favourable reviewer reminds Mr. Swinburne in the present controversy that in his contention that *em-per-or*, *pit-y-ing*, *dif-fer-ence* were dissyllables, he had forgotten

"the law of prosody that, though a trisyllable with a liquid in the middle may undoubtedly be compressed into a dissyllable (after Mr. Swinburne's own favourite manner) or allowed to spread out into a trisyllable (after Keats's) when the word comes in the body of the line, it must always remain a trisyllable when it occurs at the end of a line, where compression is no longer possible."

No instance, therefore, of the actual use of three-syllable words as three syllables by any poet is needed to justify the assertion that they are three syllables at the ends of lines, or triple endings. Every student and critic who knows his business will admit the fact at once. But as Mr. Swinburne has not only denied it, but has ridiculed me for asserting that *emperor*, &c., final, are three syllables or triple endings, I add some instances of Shakspeare's uses of these words* to prove the point:—

- "Hew daily grac'd by the em/peror." *Two Gent.*, I. iii. 58.
- "Are journeying to salute the em/peror /." *Two Gent.*, I. iii. 41.
- "The em/peror / of Rus/sia was my father." *Winter's Tale*, III. ii.
- "To the tent-royal of their em/peror /." *Henry V.*, I. ii. 196.
- "(Ruling in large and ample em/per-y /." *Henry V.*, I. ii. 226.
- "To buy a present for the em/peror /." *Cymbeline*, I. vii. 187.
- "My em/peror / hath wrote, I must / from hence." *Cymbeline*, III. v. 198.
- "That I / reviv'd, and was / an emperor /." *Rom. & Jul.*, V. i. 19.

* Cf. Milton in three cases out of six:—

- "Than Hell's / dread em/peror / with pomp supreme." *P. L.*, ll. 510.
- "To Rome's / great em/peror / whose wide domain." *P. R.*, iv. 81.
- "Of the em/peror / how easily subdued." *P. R.*, iv. 120.

† In *Titus Andronicus* are these:—

- "And say, / Long live / our em/peror." (I. ii.)
- "Lord Saturninus, Rome's / great em/peror." (I. ii.)
- "the wide / world's em/peror, / do I." (I. ii.)
- "O gracious em/peror / O gentle Aaron." (III. i.)
- "I'll send the em/peror / my hand." (III. i.)
- "this wicked em/peror / may have." (IV. iii.)

Difference is three syllables in about one-third of the verse instances in Shakspeare:—

- "One thing expressing, leaves / out dif/ference/." *Sonnet 105, l. 8.*
 "Of late with passions of / some dif/ference/." *J. Caesar, i. ii. 40.*
 "Are you acquainted with / the dif/ference/." *Merchant, IV. i. 171.*
 "Making / such dif/ference / 'twixt wake and sleep." *1 Hen. IV., III. i. 219.*
 "And be assur'd, you find / a dif/ference/." *Henry V., II. iv. 134.*
 "The pet/ty dif/ference / we yet not know." *Ant. & Cleop., II. i. 49.*
 "Of your chaste daughter the / wide dif/ference/." *Cymbeline, V. v. 194.*
 "O, / the dif/ference / of man / and man." *Lea, IV. ii. 26.*

Pitying is rare:—

- "Our mis/tress sor/rows we / were pit/y-ing." *Henry VIII., II. iii. 153. Sh.*
 "Henry / the Seventh / succeed/ing, tru/ly pit/y-ing." *Henry VIII., II. i. 112. Fl.*

The analogues of *empery* above, and of *knavery* in Fletcher's line in *Henry VIII.*, V. ii. 33, "By ho/ly Mar/y, Butts, / there's knav/ery," prove—were proof wanting—that *slavery* final is three syllables.

Having thus shown that Mr. Swinburne's attack on the positions of Mr. Spedding, Mr. Tennyson, Mr. Browning, Profs. Dowden and Ingram, and myself, with regard to Fletcher's share in *Henry VIII.*, and his triple endings, though brought forward with great pretence of knowledge, and many sneers against us, has failed in every point, I will, with your leave, proceed to enter my protest against another "flat burglary" committed on Shakspeare by men far worthier of respect in the Shakspeare field. I shall show that their theory has taken from Shakspeare the credit of creating the character of Hamlet, and I hope to convince them and your readers that that theory is perfectly worthless. Meantime I commend to your readers interested in the matter my Introductions to the *facsimile* first and second quartos of *Hamlet*, published by Mr. Griggs, of Elm House, Peckham, S.E.

F. J. FURNIVALL.

SCIENCE.

An Introduction to the Philosophy of Religion.
 By John Caird, D.D., Principal and Vice-Chancellor of the University of Glasgow, and one of Her Majesty's Chaplains for Scotland. (Glasgow: J. Maclehose.)

THE very merit of this book makes it an exceedingly difficult one to review. It represents a thorough assimilation by an eminent Scotch theologian, who is also known as a most powerful preacher and writer, of Hegel's *Philosophy of Religion*. At the same time, it is quite an original work—original, if not with the very highest kind of originality which appears but once or twice in a century, yet with that which shows itself in the independent interpretation and application of a philosophical system very remote from our ordinary ways of thinking. An Englishman, to whom the language and prolix technicalities of Hegel's own writings—or rather of that ill-organised compilation of notes of lectures in which alone his doctrine is preserved—form a barrier to profitable study, will here find the essence of what he had to say on the most interesting of all subjects faithfully presented by a master of style. Those incidental, pregnant sayings, indeed, which bear the most characteristic stamp of Hegel's genius are, of course, to be found nowhere but in Hegel himself. Except for

their absence, however, a student who wished to learn what Hegel had to say about religion would not, we think, lose anything of importance by taking Dr. Caird as his interpreter. At the same time, he would have the advantage of finding the chief current questions in regard to our knowledge of God and the relation between religion and morality treated with much force and freshness from an Hegelian point of view.

But it is the business of a reviewer, before he criticises, to give some notion of the book which he reviews, either by a condensation of its contents or by collecting the cream of it in the shape of short selected passages. And this cannot be done with a book like the one before us, of which the argument does not admit of condensation and which is all cream. The space at command can be more usefully occupied in trying to ascertain the ground of a certain unsatisfactoriness which the reviewer, while going a long way with the author, still finds in the doctrine set forth by him, and which is likely to be felt still more strongly by other readers. For this purpose it is in the first place desirable to select a passage which shall represent the author's view; but from a book of 358 pages, in which no words are wasted, it is not easy to do so. Dr. Caird, indeed, in several passages summarises with admirable skill the doctrine which throughout underlies the Hegelian theology, and to a reader already acquainted with it any one of these passages sufficiently represents the whole. On the other hand, the language used in these summaries is necessarily more or less technical, and it will require a perusal of the whole book—perhaps a repeated perusal of it—so to familiarise most readers with the way of thinking which it expresses as to enable them to seize the full meaning of any representative passage. As a condensation of the whole argument, however, is from the nature of the case impossible, the reviewer has no alternative but to quote the fullest statement of its main thesis that he can find, with every apology to the author for presenting so imperfect a view of his case, and with a warning to the reader that here a part is not worth more than the whole.

As such a statement we select the following, where Dr. Caird is explaining the sense in which, after Hegel, he adopts the "ontological proof" of the existence of God:—

"In a former chapter I attempted to point out the self-contradiction ultimately involved in materialistic theories of mind, viz., that in making thought a function of matter they virtually made thought a function of itself. In other words, they make that the product of matter which is involved in the very existence of matter, or which is the *præ* of matter and of all other existences. Neither organisation nor anything else can be conceived to have any existence which does not presuppose thought. To constitute the existence of the outward world, or of the lowest term of reality we ascribe to it—say in 'atoms,' or 'molecules,' or 'centres of force'—you must think them or conceive them as existing for thought; you must needs presuppose a consciousness for which and in which all objective existence is. To go beyond, or attempt to conceive of an existence which is prior to and outside of thought, 'a thing in itself' of which thought is only the mirror, is self-contradictory,

inasmuch as that very thing in itself is only conceivable by, exists only for, thought. We must think it before we can ascribe to it even an existence outside of thought.

"But while it is true that the priority of thought, or the ultimate unity of thought and being, is a principle to doubt which is impossible, seeing that, in doubting it, we are tacitly asserting the thing we doubt; yet it must be considered, further, that the unity thus asserted, when we examine what it means, is not the dependence of objective reality on my thoughts or yours, or on the thought of any individual mind. The individual mind which thinks the necessary priority of thought can also think the non-necessity of its own thought. There was a time when we were not; and the world and all that is therein we can conceive to be as real though we, and myriads such as we, no longer existed to perceive and know it. All that I think, all objective existence, is relative to thought in this sense—that no object can be conceived as existing except in relation to a thinking subject. But it is not my thought in which I am shut up, or which makes or unmakes the world for me; for in thought I have the power of transcending my own individuality and the world of objects opposed to it, and of entering into an idea which unites or embraces both. Nay, the unity of subject and object, of self and the world which is opposed to it, is implied in every act of thought; and though I can distinguish the two, I can no more divide them or conceive of their separate and independent existence than I can think a centre existing without or independently of a circumference. In thinking myself, my own individual consciousness and an outward world of objects, I, at the same time, tacitly think or presuppose a higher, wider, more comprehensive thought or consciousness which embraces and is the unity of both. The real presupposition of all knowledge, or the thought which is the *præ* of all things, is not the individual's consciousness of himself as individual, but a thought or self-consciousness which is beyond all individual selves, which is the unity of all individual selves and their objects, of all thinkers and all objects of thought. Or, to put it differently, when we are compelled to think of all existences as relative to thought, and of thought as prior to all, among the existences to which it is prior is our own individual self. We can make our individual self, just as much as other things, the object of thought. We can not only think, we can think the individual thinker. We might even say that, strictly speaking, it is not we that think, but the universal reason that thinks in us. In other words, in thinking we rise to a universal point of view, from which our individuality is of no more account than the individuality of any other object. Hence, as thinking beings, we dwell already in a region in which our individual feelings and opinions, as such, have no absolute worth, but that which alone has absolute worth is a thought which does not pertain to us individually, but is the universal life of all intelligences, or the life of universal absolute intelligence.

"What, then, we have thus reached as the true meaning of the ontological proof is this, that as spiritual beings our whole conscious life is based on a universal self-consciousness, an absolute spiritual life, which is not a mere subjective notion or conception, but which carries with it the proof of its necessary existence or reality."

Even those of us who are most in agreement with Dr. Caird's view cannot read and ponder this passage without an uneasy sense that it is little likely to carry conviction. Men unbiassed by Positivism or Materialism or the current materialistic theology will still suspect that there is some intellectual jugglery about it. Though unable to put their finger

on the precise cause of failure, yet, when they come to think again for themselves on the old difficulties as to the relation of God and the world, they will feel that they are none the forwarder for it; that they cannot extract an answer from it to the questions which really beset them. In this respect the particular passage before us is, we think, a fair example of the whole book, and the book itself a faithful representation of the Hegelian theology. Hegel's doctrine has been before the world now for half-a-century, and though it has affected the current science and philosophy to a degree which those who depreciate it seem curiously to ignore, yet as a doctrine it has not made way. It may be doubted whether it has thoroughly satisfied even those among us who regard it as the last word of philosophy. When we think out the problem left by previous enquirers, we find ourselves led to it by an intellectual necessity; but on reflection we become aware that we are Hegelian, so to speak, with only a fraction of our thoughts—on the Sundays of "speculation," not on the week-days of "ordinary thought;" and even if we silence all suspicion as to the truth and value of the "speculation," we still feel the need of some such mediation between speculative truth and our judgments concerning matters of fact as will help philosophy to come to an understanding with science, and either to answer those questions of "Whence" and "Whither" which the facts of the world suggest to us, or explain why they are inexplicable. The effect upon us, therefore, of such a book as Dr. Caird's, faithful as it is to the philosophy which it follows, and high as is the value of such a presentation of that philosophy to the English reader, is to make us feel the need still more strongly of a reconsideration of certain points in Hegel's doctrine, which are a stumbling-block to the ordinary thinker and force Hegelians themselves to allow a distinction between the exoteric and the esoteric in their spiritual life, against which some of the most weighty of their master's sayings might be invoked.

Perhaps all these points would be brought under review by an enquiry into what Hegel, and Dr. Caird after him, mean by thought as distinct from what we commonly mean, or suppose ourselves to mean, by it, and into the reality of that which is thus designated. It is no doubt the preconceptions as to the nature of thought which we bring with us to the study of Hegel that put the most effectual barrier between his doctrine and our minds. And we suspect, on the other hand, that, however widely his own conception of the nature of thought may have been removed from that inbred in most of his readers, it was yet impossible for him to present the absolute reality of the world to himself as thought, without introducing into his conception of that reality certain determinations which are really inappropriate to it. In the absence of any positive predicates by which the absolute could be defined, certain attributes of thought as we know it, which can in truth be no longer attributes of such thought as could be identified with the absolute, were tacitly allowed to take their place. If thought and reality are to be identified, if the statement that God is thought is to be more

than a presumptuous paradox, thought must be other than the discursive activity exhibited in our inferences and analyses, other than a particular mode of consciousness which excludes from itself feeling and will. As little can it be the process of philosophising, though Hegel himself, by what seems to us the one essential aberration of his doctrine, treats this process as a sort of movement of the absolute thought. But when we have said that thought, if it is to hold the place which Hegel gives it, must be something else than we take it to be when we seek to ascertain its nature by "looking into our own breasts," we are bound to make it clear how a truer conception of it is to be obtained. Till this is done more explicitly than it has yet been done by the exponents of Hegel a suspicion will attach to his doctrine among those best students of philosophy whose prime wish is to know throughout exactly where they stand. And the chief fault we should venture to find with Dr. Caird's book is that it does not make up for this shortcoming. As a follower of Hegel he must and does hold that the objective world, in its actual totality, is thought, and that the processes of our intelligence are but reflections of that real thought under the conditions of a limited animal nature. But he does not sustain himself at this point of view. It may be that no one can; but till it is done our idealism, though we may wish it to be "absolute," remains merely "subjective." Dr. Caird's reader will be asking, from page to page, what, after all, this thought is which seems to be and to do anything and everything. Instead of being duly directed for an answer to an investigation of the objective world, and the source of the relations which determine its content, he is rather put on the track of an introspective enquiry what and how he can or cannot conceive. And he will rightly refuse to believe that an examination of his own abilities or infirmities of conception can help him to understand what God is or what the world is as it is for God.

Thus in the passage quoted the appeal certainly seems to be made merely to thought as a subjective process, and hence its unconvincingness. The ground alleged for holding "that it is not we that think, but the universal reason that thinks in us" is still our ability "to make our individual self, just as much as other things, the object of thought;" or, again, it is the fact that "in thought I have the power of transcending my own individuality and the world of objects opposed to it, and of entering into an idea which unites or embraces both." Now the reader is sure to look with suspicion on the jump that is made from what is thus presented to him as his process or power of thinking, though "it does not pertain to him individually, but is the universal life of all intelligences," to an "absolute, spiritual life," which, as God, must at the same time be or make the reality of the world. It will seem to him that, throughout, an unwarrantable inference is being drawn from the power of conceiving to the reality of that which is conceived. He will charge the author with confusing essentially different propositions: the proposition that a thing is only conceivable by thought—which he will

say is an identical one, for by thought we mean the faculty that conceives—with the proposition that the thing only exists for thought; the proposition, again, that no object can be conceived as existing except in relation to a thinking subject with the proposition that it cannot exist except in that relation. He will think that he traces this fallacy through the whole passage. Our power of transcending in thought our own individuality is no proof, he will say, of the reality of a universal intelligence, nor would a universal intelligence, if it existed, be at the same time the reality of things any more than our own intelligence, from which its existence is inferred, carries with it the reality of the objects about which it thinks.

Now we are far from suggesting that this criticism would be just. Dr. Caird shows elsewhere that he would be very well able to deal with it. But it will inevitably recur, and will prevent the acceptance of that view of the relation between God and the world which he would wish to establish, until it is made more clear that the nature of that thought, which Hegel declares to be the reality of things, is to be ascertained, if at all, from analysis of the objective world, not from reflection on those processes of our intelligence which really presuppose that world. To say that it is the *prius* of things is, after all, only relatively true. It is true as a correction of the assertion that things are the *prius* of thought, but may in turn become as misleading as the assertion of which it is the corrective. What Hegel had to teach was, not that thought is the *prius* of things, but that thought *is* things and things *are* thought. And the only effectual answer to such criticism as we have supposed to be called forth by Dr. Caird's way of putting his case lies in an appeal, not to those processes of the discursive understanding which are what the reader inevitably takes to constitute thought, but to things. To assume, because all reality requires thought to conceive it, that therefore thought is the condition of its existence, is, indeed, unwarrantable. But it is another matter if, when we come to examine the constituents of that which we account real—the determinations of things—we find that they all imply some synthetic action which we only know as exercised by our own spirit. Is it not true of all of them that they have their being in relations; and what other medium do we know of but a thinking consciousness in and through which the separate can be united in that way which constitutes relation? We believe that these questions cannot be worked out without leading to the conclusion that the real world is essentially a spiritual world, which forms one inter-related whole because related throughout to a single subject. And the same process will help us to understand our own inveterate supposition to the contrary. It will show us that it is due to an abstraction and confusion incidental to a certain stage of our intelligence—an abstraction by which we detach certain relations from the totality of the world—a confusion by which, having designated these relations as "matter," we assume an independent entity corresponding to that name and opposed to that spiritual activity on which the relations that constitute matter, like all

others, really depend for their existence. But when we have satisfied ourselves that the world in its truth or full reality is spiritual, because on no other supposition is its unity explicable, we may still have to confess that a knowledge of it in its spiritual reality—such a knowledge of it as would be a knowledge of God—is impossible to us. To know God we must be God. The unifying principle of the world is indeed in us; it is our self. But, as in us, it is so conditioned by a particular animal nature that, while it yields that idea of the world as one which regulates all our knowledge, our actual knowledge remains a piecemeal process. We spell out the relations of things one by one; we pass from condition to condition, from effect to effect; but, as one fragment of truth is grasped, another has escaped us, and we never reach that totality of apprehension through which alone we could know the world as it is and God in it. This is the infirmity of our discursive understanding. If in one sense it reveals God, in another it hides him. Language which seems to imply its identification with God, or with the world in its spiritual reality, can lead to nothing but confusion.

From the distance at which most readers will consider our criticism of Dr. Caird, if they consider it at all, the difference between author and reviewer will no doubt appear insignificant. It comes to this, that in his method, though not in his conclusion, we think he has been too much overpowered by Hegel. We suspect that all along Hegel's method has stood in the way of an acceptance of his conclusion, because he, at any rate, seemed to arrive at his conclusion as to the spirituality of the world, not by interrogating the world, but by interrogating his own thoughts. A well-grounded conviction has made men refuse to believe that any dialectic of the discursive intelligence would instruct them in the reality of the world, or that this reality could consist in thought in any sense in which thought can be identified with such an intellectual process. It may not, indeed, have been of the essence of Hegel, but an accident explicable from his philosophical antecedents, that his doctrine was presented in a form which affronted this conviction. That there is one spiritual self-conscious being, of which all that is real is the activity or expression; that we are related to this spiritual being, not merely as parts of the world which is its expression, but as partakers in some inchoate measure of the self-consciousness through which it at once constitutes and distinguishes itself from the world; that this participation is the source of morality and religion—this we take to be the vital truth which Hegel had to teach. It still remains to be presented in a form which will command some general acceptance among serious and scientific men. Whoever would so present it, though he cannot drink too deep of Hegel, should sit rather looser to the "dialectical" method than Dr. Caird has done. In saying this the present reviewer is aware that he runs the risk of conveying an impression which he is as far as possible from wishing to convey. He recognises Dr. Caird's book as the most valuable of its kind that has appeared, one which it would be far

beyond his own ability to produce. But he thinks that a yet more valuable result may be obtained if Dr. Caird is spared to return upon his work with undiminished power after some ten years of independent study and meditation, and to recast it in a freer form, working to the same end from a beginning more likely to commend itself to the exoteric world, and by a method less liable to misapprehension.

T. H. GREEN.

Assyrian Texts: being Extracts from the Annals of Shalmaneser II., Sennacherib, and Assur-bani-pal, with Philological Notes. By Ernest A. Budge. (Trübner & Co., and Bagster & Sons.)

THE progress made in our knowledge of the Assyrian inscriptions during the past twenty years is really astonishing. It is due to more than one cause. First of all, Assyrian has become a "fashionable" study. Chairs of Assyrian have been established on the Continent, around which schools of promising students have gathered themselves. With a number of enthusiastic scholars thus working independently at the study it cannot but progress with rapid strides. Then, secondly, the impulse given to it by Mr. George Smith has not yet passed away in England. Year after year excavations have been going on in Assyria and Babylonia, and fresh texts have been arriving at the British Museum. In the third place, the Assyrians themselves, as if of set purpose, have been bountiful in helping our difficulties. They drew up syllabaries and lists of synonyms, text-books and grammars of Accadian, and interlinear bilingual texts. Many of these are among the recent acquisitions of our national museum.

Except in England, Assyrian has now taken its place among the recognised languages which the Semitic student has to learn. Its grammar has been compiled, its dictionary is in course of formation. Assyrian scholars are now occupied in settling minor grammatical details or making out the meaning of rare words. The importance of the language from a philological point of view is becoming clearer every day. It is, in fact, what Dr. Hincks called it, the Sanskrit of the Semitic languages, upon which a comparative treatment of Semitic grammar must hereafter be based. Its contemporaneous texts enable us to trace the current of Semitic speech back to an age nearer the third than the second millennium before the Christian era. The vowels are expressed in its syllabic mode of writing, and not left to be guessed, as in the defective Phœnician alphabet; and its grammar is, on the whole, more complete and primitive than that of any other Semitic idiom.

It is high time, therefore, that text-books of the new study should be prepared for beginners. The series inaugurated under the title of "Archaic Classics" was intended to effect this purpose, and my own *Elementary Grammar* led the way. Mr. Budge has followed it up with a volume of selected texts, arranged upon the principle adopted in the short reading book I added to my *Grammar*, with copious notes to assist the learner at the end. The work has been carefully and conscientiously performed, and, wherever possible, Assyrian words have been compared

with cognate ones in the other Semitic languages. Mr. Budge has gone carefully over the original texts in the British Museum, noticing variants, and correcting, in a few instances, the published texts. He may well be congratulated on this his first appearance as an author.

A. H. SAYCE.

NOTES OF TRAVEL.

THE forthcoming number of the *Geographische Mittheilungen* contains a paper on the "Variability in the Volume of Rivers" by Prof. H. Fritz; an article on MM. Zweifel and Moustier's discovery of the Niger sources, with an excellent map; a notice on a proposed railway from Mejillones to La Paz in Bolivia, likewise with a map; and a variety of shorter notes. Prof. Fritz's papers bristle with figures. Berghaus and others, trusting to older series of observations, had asserted that the volume of the European rivers was diminishing, but the author of the paper now before us asserts that such is not the case. The evidence brought forward in support of his assertion appears to be conclusive, unless, indeed, the steadiness in the discharge of the rivers since the beginning of the century can be traced to changes of regimen brought about by works of "regulation." The volume fluctuates from year to year according to the quantity of rain, but taking averages of five or ten years it is very steady. The professor considers himself justified in asserting that it attained *maxima*, as respects rivers throughout the world, in the years 1804, 1816, 1829, 1837, 1848, 1860, and 1871, and he points out that these are years of maximum sun-spots. He does not, however, venture to assert that there exists any causal connexion between sun-spots and river floods.

DR. O. LENZ, in a letter to the editor of the *Geographische Mittheilungen*, announces his arrival at Fum el Hosam, a small town on the Wad Temenet, which is tributary to the Wad Draa. The sheikh of the town, who possesses considerable influence, has undertaken to organise a caravan, which was to start for Timbuktu in the beginning of May.

THE *Bulletin* of the American Geographical Society for April 1880 is wholly given up to papers dealing with the proposed ship-canal across Central America. Admiral Ammen and M. A. G. Menocal, C.E., persistently advocate the Nicaragua route. They admit that "for a canal at the ocean level the line from Panama to Aspinwall is far preferable to any other," but declare at the same time that such a canal, "either with or without a tunnel, has been shown to be hopelessly impracticable if considered as a commercial question." We need hardly observe that the very same thing has been said about the Suez Canal. Those interested in the American canal question will find a vast mass of information in the *Bulletin*.

THE three Waganda chiefs have lately left England on their return to the Victoria Nyanza, and will be accompanied by Mr. R. W. Felkin as far as Zanzibar. Mr. Stokes, who is now on the coast making preparations for their land journey, will conduct them to Uganda. The chiefs have taken out a number of presents for King Mtesa from the Queen, Col. Grant, the late Capt. Speke's sister, and others. Mr. Felkin is to return home at once on account of his health, and the Rev. P. O'Flaherty, who has had several years' experience in missionary work in Turkey and Persia, proceeds to join the Uganda mission, whence, we regret to learn, very unfavourable reports have been received.

MR. R. ARTHINGTON, of Leeds, has offered to the Baptist Missionary Society £1,000 to enable them to place a steamer on the River Congo

at Stanley Pool, above the Yellala Falls, and a further sum of £3,000 to be invested for its maintenance on the river and its affluents, on the understanding that the society shall establish two stations at the mouths of the Nkutu and Ikelemba Rivers, and endeavour to open a route from the north bank of the Congo up the Mbura River toward the Albert Nyanza to meet the projected extension of the London Missionary Society's operations. As was the case when he made his liberal gift to the last-named society, to which we referred at the time, Mr. Arthington expresses a desire that the dialects spoken throughout the whole region should be noted and classified, and a comparison made with the London Missionary Society's collections, with the view of economising literary labour by selecting the most suitable dialects for translations of the Scriptures, &c.

THOUGH no detailed report of his proceedings has been received, we hear that Mr. Jos. Thomson, after his visit to Ujiji, succeeded in following the Lukuga River for a considerable distance westwards from Lake Tanganyika. Finding, however, that the natives showed an unfriendly disposition, and in order to avoid all chance of collision, he struck south-eastwards from the river across a tract of hitherto unexplored country, to join his main party under Chuma, Livingstone's old follower, whom he had left encamped at Liendwe, on the River Lofu, in the middle of last November. This intelligence of Mr. Thomson's movements reached Zanzibar by some native porters, who had returned home when Mr. Thomson reduced the numbers of his caravan before starting for Kilwa on the coast.

A REPORT has been made to the Transvaal Government on the best line for the construction of a railway from the coast. It is thought that the most convenient starting-point would be Umbelosi Poort, on the Umbelosi River, marked on some maps as the Dundas in its lower course. It would nearly follow the river to its bifurcation, whence it would take the course of the White Umbelosi southwards across the watershed into the valley of the Usutu. Up this the high veldt level of the Transvaal would be reached some ten miles south of Lake Chrissie. The Umbelosi is navigable for vessels up to the proposed starting-point, and by the adoption of this plan the difficulties connected with the low swampy country round Lourenço Marquez would be avoided.

DON RAMON LISTA, the well-known South American traveller, has for some time been engaged in explorations on the Patagonian coast, from which he has but lately returned to Buenos Ayres. On April 10 he reported to the Government that he was then camped on the inhospitable coast of San Antonio, after examining the coast between Bahia Rosas and Punta Villarino, and that he found it extremely sterile and remarkable for the total absence of water, which reduced his party to great straits. His full report of his labours has not yet been published, but from his well-known reputation may be expected to furnish interesting information, supplementary to his works, *La Patagonia Austral* and *Viaje al Pais de los Tehuelches*, before referred to in our columns.

It may be interesting to record that Mrs. Nicoll, of the China Inland Mission, has recently gone to Chungking, in Western China, being the first Englishwoman who has entered the province of Szechuen. Miss Wilson and Miss Faussett, of the same mission, have also lately started from Wuchang, in Central China, on a boat journey of 1,000 miles up the River Han on their way to Hanchung, in the remote province of Shensi, in the north west.

A SURVEY has lately been made across Newfoundland in connexion with a projected

railway, and, in the course of their work, the surveyors have traversed a region which has probably not been visited before. They state that the country affords excellent pasture land, and contains abundant supplies of minerals.

BESIDES the annual address on the progress of geography, delivered by Lord Northbrook at the anniversary meeting of the Royal Geographical Society, the current number of the *Monthly Record of Geography* contains some observations by Mr. James Stewart on the western side of Lake Nyassa, and on the country intervening between Nyassa and Tanganyika, the result of his recent journey, of which we have already given a report (ACADEMY, March 27). The paper is illustrated by Mr. Stewart's route-surveys of the region then traversed. From the geographical notes we learn that Dr. Lenz has crossed the Atlas and is on his way to Timbuktu, in spite of the refusal of the Moorish authorities to sanction his proceeding. There is also a note on Major Tanner's surveying operations in Gilgit and some account of a preliminary survey of Perak. The greater part of the remainder of the number is taken up with a report of the proceedings at the anniversary meeting.

THE natural history and ethnographical collections brought from the coasts of Siberia and Eastern Asia by the *Vega* expedition have been arranged in the Royal Library at Stockholm, and their exhibition to the public was to commence on July 7.

SCIENCE NOTES.

Science in Japan.—From the University of Tokio we have recently received two volumes of scientific memoirs, written by professors in the university, and not only printed by natives on paper of native manufacture, but embellished with lithographic illustrations by native artists. In the first volume, Prof. E. S. Morse describes the shell-mounds of Omori, which he discovered and explored. These kitchen-middens are now situated half-a-mile inland, from the shore of the Bay of Yeddo; and, since it is probable that they were originally formed at or near to the sea-beach, they clearly offer evidence of a gain of land. The heaps present a scarcity of stone implements, but a great abundance of pottery, many varieties of which are figured. On the evidence of the bones found in the middens, our author declares that the old men of Omori were cannibals. Prof. Netto devotes the second volume to "Mining and Mines in Japan." Here the English composition is far from faultless, but nevertheless the essay is valuable for the sake of the survey which it presents of the native methods of developing the mineral wealth of the country. This wealth appears to fall far short of what imaginative writers have often pictured as the vast treasures of Japan. On the whole, the two volumes are of considerable interest as marking the advance which Japan has effected in science during the few years that have elapsed since the country burst through its conservatism and freely established intercourse with the rest of the civilised world.

PRACTICAL astronomy, which, since the beginning of the present century, has been somewhat languishing in France, and which, beyond the observatories of Paris and Marseilles, has, indeed, been little cultivated there, promises to have a brighter future before it; and our neighbours seem to be most laudably intent upon occupying in astronomical practice a position not inferior to that which they have so long held in theoretical astronomy. From the annual report on the state of the Paris Observatory for the year 1879, which the director, Admiral Mouchez, has addressed to the council, it appears that the re-organisation of the obser-

vatory, which has been going on for some years, makes very satisfactory progress. Though the last year may be considered as one of the worst of the century from a climatological point of view, the labours accomplished present a sensible increase over those of preceding years in consequence of a more complete organisation of the service of the meridional instruments, on which no less than ten assistants are engaged; so that the observations are nearly twice as numerous as in previous years. The re-observation of the stars which were observed under Lalande's direction in the small observatory attached to the military school at the close of the last century will now be prosecuted with proper energy, so that the task may be accomplished within a reasonable time. Though the places of all these stars have been already redetermined at other observatories, it may be considered that the Paris Observatory thus discharges a long-neglected debt of honour to Lalande and his assistants, who in revolutionary and difficult times pursued the quiet course of making most useful observations with comparatively indifferent instruments. It is satisfactory to learn that the atlas of small stars near the ecliptic, which was begun more than a quarter of a century ago, and of which thirty-six maps were furnished by the late M. Chacornac, is again in active progress. It appears that fifty-one maps have been finished, and that seven more are in course of construction, so that the execution of about two-thirds of the atlas may be considered as accomplished. The resources of the Paris Observatory are greatly increased; its grounds are being enlarged; a photographic laboratory is being built; a beginning has been made of an astronomical museum; the work upon the great lens of seventy-four centimetres, or twenty-nine inches, diameter is resumed, and a new equatoreal, the gift of M. Bischoffsheim, is being constructed, so that the affairs of the Paris Observatory look flourishing. Moreover, three public observatories are being founded at Lyon, Besançon, and Bordeaux, and M. Bischoffsheim devotes one and a-half or two millions of francs to the erection, equipment, and dotation of his own private observatory at Nice, under the most beautiful climatological conditions to be found in France. And in order to provide all these institutions with properly trained observers, a special astronomical school connected with the Paris Observatory will afford to qualified young men the opportunity of receiving a proper astronomical education. All good wishes for the realisation of the bright prospects of practical astronomy in France!

MR. CLEMENT L. WRAGGE is—with the permission of Col. Bromley Davenport, and under the auspices of the Meteorological Society—establishing a climatological station on the top of Beacon Stoop, Weaver Hills, 1,205 feet above mean sea level, and the highest point in the county of Staffordshire. The station will be used chiefly for the investigation of increase of temperature, in some cases, with altitude.

FINE ART.

Notice sur une Collection de Monnaies orientales de M. le Comte S. Stroganoff. Par W. de Tiesenhausen. Avec trois Planches. (St. Petersburg: Impr. de l'Acad. Imp. des Sciences.)

IN spite of the restricted character of its subject, this latest publication of M. de Tiesenhausen, whose work on the coins of the Khalifs and other memoirs have made him a worthy successor of Fraehn among Russian antiquaries, deserves to be signalled on

account both of the unusual interest of the coins it describes and the excellent manner of the description. The collection is the result of many years' exploration on the part of a Russian official, M. Petroff-Borzna, and its value in illustrating local history justifies Count Stroganoff in the liberal action by which he prevented its dispersion. Coming from that part of Asia, rich in archaeological treasures, which the Arab historians call Mawarannahr and Europeans Transoxiana, the Stroganoff collection serves to elucidate a peculiarly obscure chapter of history. The records of the various dynasties who ruled "beyond the river" after the decay of the Sāmāni power, and again after the Mongol irruption, are, as a rule, extremely defective. To construct, for example, a complete dynastic list of the Khāns of Turkestan, and define the limits of their territories, is at present an impossible task; but every coin that is published with the name, and mint, and date, of one of these Khāns brings the task nearer possibility. In the same way, the Mongol Khāns of the Oxus provinces, the descendants of Jagatai, need much numismatic illustration to render their history at all complete, as I suspect Mr. Howorth is discovering as he continues his valuable and laborious work.

M. de Tiesenhausen's description of the Stroganoff collection, to which notices of coins sent home by Gen. Kaufmann have been added, will help in some degree to fill up these historical lacunae. The eight pieces of the Khāns of Turkestan, the fine series of Jagatai coins (including Kepek Khan 723 A.H., Termāshirīn 726-734, Jenkishi 736-746, Buyan Kuli 755, and Timur Gurkhan with Sultan Mahmūd 799), and the great additions to the small list of coins previously known of Shah Rokh, with twenty-one different mints, and the novelty of a gold coin, will be appreciated alike by historians and numismatists. Mr. Howorth will find the Sheybāni series, with the date 918, worth comparing with the writers who place Mohammad Sheybāni's death at 916 A.H., and with M. Veliāminoff-Zernoff's specimen of 925.

The interesting 'Abbāsī fulūs at the beginning of the work call forth a theory from M. de Tiesenhausen with regard to the so-called "military dinārs." He believes they get their name, *jeyshī*, not from their being used for soldiers' pay, but because, as he thinks, they were introduced by the Tūlūni prince Jeysh ibn Khumārawayh, on the same principle on which his grandfather's coins were called *Ahmadi*. The explanation is natural enough, and there is, I think, nothing in the original authorities adduced to prove the theory of soldiers' pay that cannot be equally well taken in the other sense. But I am not aware that there was anything sufficiently remarkable about the dinārs of Jeysh to make a special designation necessary. As a rule such names betoken a monetary reform.

M. de Tiesenhausen finds fault with my attribution of two coins to the Seljuk Sinjar in my *Catalogue of Oriental Coins in the British Museum*, vol. iii., pp. 36, 37, Nos. 73, 74, which ought, he says, to have been classed under the issues of Sinjar's brother and predecessor, Mohammad. The criticism would apply to my whole arrangement of coins in the national collections. When, as

in this case, two names occur on the coin, I assume it to have been struck by the inferior of the two princes, who is the real governor of the particular province in which the coin was struck. The inferior prince naturally puts the name of his overlord on this currency; but the overlord is not likely to insert the name of his vassal.

In a biting postscript, M. de Tiesenhausen administers a proper castigation to a young Viennese professor, M. Joseph Karabacek, who had attacked him with a mixture of ignorance and bad taste which has rarely been equalled in the polemics of German specialists. I, too, have had my share of M. Karabacek's liberal abuse; but, as it evidently pleased him, and clearly did not hurt me, I have never taken the trouble to put him right. STANLEY LANE POOLE.

ARCHAEOLOGICAL DISCOVERIES IN LIGURIA.

THE history of the Ligurians is involved in the deepest obscurity. The information which we are able to gather from classical writers refers to the last vicissitudes of this people, who offered the longest and fiercest resistance to the invading arms of Rome.

Whatever may have been their origin, it is beyond all doubt that they once occupied a great part of Northern Italy, and that they were gradually confined within narrower limits by the prevalence of the Etruscan power, and by a succession of fresh immigrations from beyond the Apennines. The earliest of these incursions appear to have divided the Ligurian people into two parts, since, driven from the plain of the Po, some ascended the course of the Ticinus in search of safety; others made their escape into the valleys and woods of the Apennines, where it was easier for them to defend themselves. Those who sought refuge in the north, called *Laevi Ligures*, succumbed to the predominance of the Saluvii; the others, on the contrary, beside possessing the coasts of the *Mare Ligusticum*, held for some centuries the lands lying below the eastern part of the Apennines, until, driven also from these, they obtained unlimited power in the mountainous region extending from the River Macra to the Varus, that is to say, the region called Liguria in the division of Italy made by Augustus. But, even with regard to those facts which relate to the decadence of the Ligurians, it frequently happens that the classical accounts make mention of tribes whose name alone is known to us, and of whose precise territories we are perfectly ignorant. The greatest confusion prevails with regard to the tribes which dwelt beyond the Apennines toward the east. Of the *Eleates*, *Gluates*, and *Veleiates*—mentioned in the *Acta Triumphorum Capitolina* (C. I. L., i., p. 459)—we only know that they possessed *Veleia*. At a little distance from the Roman city, Dr. Mariotti, Director of the Museum of Parma, found, in 1876, the remains of the Ligurian necropolis. The few tombs explored, and described in the *Notizie degli Scavi* (1877, pp. 157 et seq.), were formed of blocks of stone, roughly hewn. One block served as the base, four formed the sides, and one the cover of the little sepulchral coffer, in which had been deposited the earthenware urn containing the relics of the funeral pile. With the urn were found some smaller vases, of a coarse substance, ill wrought and ill baked, in the same manner in which the larger vase had been made. Among the bones were some bronze *fibulae*, and scattered round the urn were fragments of weapons, broken in testimony of grief. For the better protection of the remains of the deceased,

these larger stones were placed on the cover of the coffer, and around the coffer itself other stones in a circle as the base of the *tumulus* which, perhaps, distinguished every tomb. But what was the territory of the other tribes, which are, nevertheless, mentioned as dwelling beyond the Apennines? No less uncertainty exists as to those inhabiting this side of the mountains, or, rather, that part of the Apennines which fronts the Tyrrhene Sea above Luna. Livy (xli. 19), in his account of the war waged against the Ligurians in 580 A.U.C. by the consuls M. Aemilius Lepidus and Q. Mucius Scaevola, mentions the *Garuli*, the *Lapicini*, and the *Heracates*, and says that the first of the two consuls fought in the mountains, and the second on the banks of the River Audenna. As this river corresponds to the modern Aulella, an affluent of the Macra, there is no doubt that the above-named tribes lived toward the most northern boundary of Liguria, according to the division of the time of Augustus. But, beyond this general notice, we are ignorant of everything concerning them.

In order to solve not a few important problems—the explanation of which has been vainly sought with the aid of the classical writers alone—it is necessary to consult the tombs, which have preserved to us precious documents bearing on the history of this people. But, unfortunately, methodical excavations in Liguria have been scarcely more than attempted. The explorations commenced here and there served rather to increase our knowledge of the condition of the country during the Roman dominion, or rather during the Empire, than to throw any light on the history of the people before their subjugation. There is, indeed, an urgent need of systematic researches in Liguria itself, since the study of the rites and funeral appliances—which must, without doubt, be attributed to this people, proudly conservative of their customs in the midst of rugged mountains—will serve to render recognisable other Ligurian sepulchres toward the Po and to the east of the Apennines, and will form a step toward the decision of the serious question recently treated of by Profs. Helbig and Brizio, relating to the people of the *Terramare*.

There is no need to expend much labour in discovering a place suitable for methodical explorations. Though great difficulties, such as those arising from the destruction caused by the fall of rocks, have rendered useless the recent investigations in the ancient Ligurian necropolis of *Veleia*, other discoveries have pointed out a place in *Liguria montana* where excavations may be successfully carried on.

Ascending the course of the Macra, behind the mountains of Spezia, toward the east, we find the River Vara, the Boactes of the ancients (Ptol. iii. 1), which loses its name and its waters in those of the Macra. In the territory lying between these two rivers, and almost in the middle, is an elevated plain, enclosed by mountains on all sides, except on that towards the Vara, where there opens a very beautiful prospect, terminated by the Gulf of Genoa and the Tyrrhene Sea. This plain is divided into various elevations, on which a few scattered houses and cottages are seen; and on one of these elevations rises the little village of Conisola, which belongs to the municipality of Podenzana, in the province of Massa and Carrara.

On the side of this hill, toward the south, in 1870, a person called Tamburini, while bringing into cultivation a woody tract on his own property, found, at a small depth, a terra-cotta vase, which served to cover another vase, within which were ashes and burnt bones. At the distance of a metre, he met with another similar vase, and then another; and, on collecting some pieces of silver, he conceived the

hope of discovering the treasure which, according to tradition, is concealed together with the crown of Nero. Tamburini did not know nor care that he had brought to light an ancient necropolis of great importance for historical purposes. He continued his excavations, and from about seventy tombs which he opened he only collected the metals which appeared vendible; he destroyed all the rest, and when he found that not much profit was to be obtained even from the metallic substances, he abandoned the enterprise.

The fact becoming known, some proprietors in the neighbouring municipality of Calice wished to resume the excavations; but their association also was speedily dissolved, the treasure, in the hope of discovering which it was formed, not being brought to light.

Some years later, in 1878, the Advocate Paolo Podestà, inspector of excavations, was informed of the circumstance, and he, at once comprehending that the place merited his best attention, wished to purchase the fragments discovered, and to recommence explorations on his own account. Assisted by Prof. Chierici, inspector of excavations in Reggio di Emilia, and by Dr. Mariotti, director of the museum of Parma, who had also superintended the excavation of the Ligurian tombs in Veleia, he recommenced the exploration of the tombs of Cenisola. In the neighbourhood of the place where the association of the proprietors of Calice had suspended their researches, he immediately discovered three tombs. These, both as to the manner in which they were constructed and the objects which they contained, did not differ in the least from other tombs previously discovered. For the burial of their dead, the people who possessed this country in ancient times were accustomed to dig a trench a metre in width, or about a metre and a-half square, and about a metre in depth. In the midst of the trench they placed the sepulchral coffer, composed of rough blocks of stone. One block served as the base, four formed the sides, and one the cover. Within the coffer was placed the cinerary urn of terracotta, with other fictile vases, and with the remains of the personal ornaments of bronze or silver. The whole space remaining between the coffer and the sides of the trench was filled with stones, carefully piled one above another so as to form a protection to the sepulchre. Other stones heaped above it terminated with one of rather large size, which served as a monument, and, consequently, remained above ground. One coffer only was formed of earthenware tiles instead of blocks of stone.

These simple indications at once recal to the mind the tombs of Veleia. If there be any difference between them, it is only that which is rendered necessary by the different conditions of the place, since perhaps, in the plain, the grave was not needed for the protection of the relics of the funeral pile—the *tumulus*, formed by a circle of stones, sufficing for that object. And, just as in a flat country the *tumulus*, so in rocky ground, the exposed stone which formed the sepulchral monument was sufficient to record the piety of the survivors. The urns of Cenisola are also very rude. Some are in imitation of the form of the Tyrrhene amphorae; others resemble the same type, with the addition of handles. There is one of simple cylindrical form, with a projecting lip. Some are hand-made, ornamented with impressions made by the finger in a vertical direction upon the wet clay; others are turned on the wheel. In this better manner, indeed, the smaller vases are manufactured. In the tombs were deposited swords and javelins, all the weapons being of iron; the first-mentioned were placed in the bottom of the coffer, the smaller weapons within the urn, and mixed with the bones. Within the urn also, and close to the sides of the vases, were found the personal

ornaments—that is to say, bracelets of silver, bronze, and iron; rings and clasps of girdles, and yellow glass beads. With these fragments were also some coins, nine pieces of bronze and one of silver having been found up to the present date. These belong to the first half of the seventh century of Rome, the bronze coins being *asses unciales*, which date from a period anterior to 665 A.U.C., when the *lex Papiria* for the change of the coinage was put in force. Now, if these *asses* represent the alteration of coinage effected in 537 A.U.C., there would be no difficulty in attributing the sepulchres of Cenisola to the precise period at which the Ligurians were encountered by the Consul Q. Mucius, near the River Audenna.

However this may be, it is certain that the Cenisola form of sepulchre continued in use after the people were subjugated by the Roman power. In the time indicated by the latest discoveries, this nation, although conquered, had not mingled with their new lords, but continued to maintain their own customs apart from them. But how can we account for the fact that, even in tombs posterior to the Roman Conquest, we find weapons, while Livy (xli. 19) declares that Q. Mucius *omnibus in ditionem redactis arma ademuit*?

The Advocate Podestà, who propounded this question in a report on the discoveries, recently published (*Notizie degli Scavi*, 1879, p. 295), answers it by saying that as arms were restored to the *Liguri Statielli* (Livy, xlii. 8), so, perhaps, they were subsequently restored to the Ligurians of Cenisola, possibly because they were not included in the war against the tribes which sacked Luna and Pisa, not having, it may be, taken part in that devastation. These conclusions, however, transport us into an unlimited field of hypotheses, which will scarcely admit rigorous criticism. How, in fact, is it possible that the people of Cenisola could have been unconcerned in the war of 580 A.U.C., when the very war in question was fought out near the River Audenna, an affluent of the Macra, but a few kilometres, as Podestà himself affirms, from Cenisola? The author had previously propounded another question, namely, to which of the Ligurian tribes on this side of the Alps could this family have belonged? The answer appears to him an easy one; since, as Livy says that these parts were inhabited by the *Garuli*, the *Lapicini*, and the *Hercates*, he intended to name the tribes in the order in which they presented themselves to an observer of the Ligurians at Rome. Now, the *Garuli* being mentioned first, it is evident that they must have possessed the places nearest to the Macra—that is to say, the territory in which are placed the sepulchres of Cenisola. But, if this be the case, how could it possibly happen that these nearest tribes should have taken no part in the devastation of Luna and Pisa, since, even if themselves unwilling, they would infallibly have been carried away by the sister tribes which rushed into that enterprise?

The subject requires more profound study, and it is, above all, necessary to continue the excavations, which will, I venture to predict, be conducted to their termination with all the zeal and method of which the illustrious Avvocato Podestà has given abundant proof.

F. BARNABEI.

ART SALES.

THERE was sold recently at Frankfort-on-the-Maine the valuable and varied print collection of Mr. Carl Schlosser. The collector was a merchant or manufacturer of Elberfeld, who, having retired from business, proposed to devote himself to the study of the works of ancient and modern engraving. Blindness, however, overtook him, and he determined to

sell his treasures. The following pieces from his collection are worthy of record. We append the prices of the most important, it being understood that here, as in all foreign sales, five per cent. has still to be added as the charge for auctioneer's costs.

By the Master of the Caduceus, Jacopo de Barbari—otherwise Jacob Walch—there was *La Sainte Famille assise sous une Treille*, selling for £50 to Mr. Thibaudeau. By Franz von Bochoit, *La Sainte Vierge*—a very rare print—£77 (Goupil). By Hans Burgmaier, *Jeune Femme poussant des Cris et fuyant la Mort qui tue son Amant*—a "clair obscur de trois planches," very rare, from the Liphart collection—£30 (Meder). By Albert Dürer, *Adam and Eve*—a beautiful impression of the first state—£32 10s.; *Christ dying on the Cross*, £15 (Prestel); *La Vierge aux Cheveux longs, liés avec une Bandelette*, £24 10s. (van Hagens); *St. Eustace*—a beautiful impression—£40 (Clément); *The Knight of Death*, £65 (van Hagens); and *Le Char triomphal de l'Empereur Maximilien et de Marie de Bourgogne*, £100 (Meder). By Lukas van Leyden, *The Poet Virgil suspended in a Basket*, £50 (Danlos). By Israel van Meekenen, *Le Danseur*, £25 (Clément), and *Le Moine et la Religieuse*, £32 10s. (Clément). By Marc Antonio Raimondi, *Jésus Christ à Table, chez Simon le Pharisien*, £50 (Clément); *Deux Faunes portant un Enfant dans un Panier*, £35 (Thibaudeau); *The Judgment of Paris*—probably one of the finest impressions in existence of this capital work of Marc Antonio—£145 (Danlos); *Cupid and the Three Graces*, £67 10s. (Prestel); and *Les Grimpeurs*, after Michelangelo, £100 (Prestel). By Robetta there was the *Adam and Eve with their Children*, fine and very rare, £27 10s. (Thibaudeau). Of the works of Rembrandt in etching the following prices will be read with interest:—*Portrait de Rembrandt au Chapeau rond et Manteau brodé*, £45 (Clément); *The Triumph of Mordecai*, one of the finest impressions known, £25 (Clément); *The Presentation in the Temple*, "dite en manière noire," £35 (Thibaudeau); *The Flight into Egypt*, "in the manner of Elsheimer," £40 (Thibaudeau); *The Hundred Guilder Print*, a very splendid impression of the second state, which all collectors know to be practically the only desirable one that is accessible, £205 (Thibaudeau); *The Great Ecce Homo*, £50 (Thibaudeau); *The Three Crosses*, first state, £150 (Thibaudeau); *The Death of the Virgin*, a beautiful impression of the first state, £170 (Thibaudeau); *Ledikant, or the French Bed*, the "freest" of the "free" subjects of Rembrandt—a fine and rare impression of the second state of this clever, though ugly and distinctly indecent, etching—£60 (Danlos); *L'Espiegle*—likewise a rather free subject—£50 (Thibaudeau); the *Woman before a Stove*, a fine impression of the third state, which in this subject is yet an early one, £30 (Clément); *Six's Bridge*, £45 (Thibaudeau); *The Three Trees*, one of the best impressions known, £85 (Lind); *The Cottage and Dutch Haybarn*, a splendid impression, £75 (Thibaudeau); *Le Paysage aux Deux Allées*, a very rare print, £100 (Danlos); *The Cottage with White Palings*, £22 10s. (Geller); *The Goldweaver's Field*, £40 (Thibaudeau); *Clément de Jonghe*, an impression of the first state, £18—perhaps the cheapest lot in the sale of Rembrandts; *Ephraïm Bonus*, £34 (Prestel); *Uytendogaert*, not the "Goldweaver," a fine impression of the second state, £68 (Danlos); *Uytendogaert*, called "The Goldweaver"—a fine impression of the second state, which is the first of the completed plate—£70 (van Hagens); *The Large Coppenol*, £39 10s. (Thibaudeau); *The Burgomaster Six*, £75 (Thibaudeau); *Jeune Homme à Mi-Corps* (now called by the French "Guillaume II. enfant")—a splendid impression from the Liphart collection, £39 10s. (Clément); *La Mère de Rembrandt au Voile noir*, second state, £17 10s., and *La Mère de Rembrandt au*

Bonnet de Dentelle, £30 10s. (Dr. Sträter). Among the prints of Martin Schongauer we note *La Vierge assise dans une Cour*, £80 (Meder); *La Mort de la Vierge*, a brilliant and vigorous proof, £250 (Felix); *Dieu couronnant la Vierge*—"épreuve de toute beauté"—£77 10s. (Dr. Sträter); and *Rinceau d'Ornements naissant d'un Terrain couvert de Gazon*, £110 (Felix). The above mentioned are, perhaps, the principal prices of this important sale.

NOTES ON ART AND ARCHAEOLOGY.

THE question of the opening of the National Gallery at times of the year and likewise on days of the week when it is closed according to present regulations has again arisen since our last issue. The Trustees and the Director of the Gallery having had a special meeting to consider the question, they have embodied their views in a series of three resolutions for the consideration of Parliament; they strongly recommend the abolition of the present practice of closing the Gallery throughout October, and they express their thorough willingness to consider the subject of further changes in the present arrangements, though they do not do so in such a manner as to indicate their own conviction of the advisability of more extended change. Mr. J. C. Robinson, Mr. Woolner, and Mr. Wedmore have addressed the public through the medium of the daily papers on the subject, Mr. Robinson advocating in the *Times* greater freedom of entrance than is at present accorded; Mr. Woolner saying in the same paper that when he was a student drawing from the round at the Museum he suffered no inconvenience from the visitors; and Mr. Wedmore, while deprecating the indiscriminate admission of the public on students' days, urging, in the *Standard*, that the payment on students' days of a fee, not so insignificant as to be a deterrent only to the riff-raff, would answer the purpose of making admission possible to those substantially requiring it while protecting the quiet of the Gallery and guaranteeing comparative immunity from interruption in arduous work. Much the same view is taken in an occasional note of the *Pall Mall Gazette* and in a leading article in the *Standard*—the latter journal, however, being inclined to go so far as to open the Gallery pretty freely on students' days. One point seems to have been lost sight of by the advocates of unrestricted admission, and that is that the moment indiscriminate admission on students' days were granted, the students would conceive that they had a claim to work in the Gallery on public days, and would begin to agitate to do so. It is certainly not in the interest of the public that the most popular pictures shall be blocked daily by the easels of copyists and learners, and it would be a misfortune if, by carrying the proposed concessions too far, the way was opened to the students for any such tacit revenge as this. We may hope the matter will be settled by opening the Gallery on students' days under reasonable restrictions, and by the entire preservation to the public of the four days of the week on which practical workers are now excluded. This seems the only point of present interest in connexion with the matter. That the October closing will be abolished seems to be taken for granted, since the Trustees and the Director themselves now strongly recommend this alteration to be enforced.

Moses before Pharaoh is a subject well suited to M. Gustave Doré's theatrical imagination. Were sacred subjects still represented on the stage, it would be difficult to pose a finer *tableau* for the curtain to hide slowly at the end of an act. Here, however, praise must end. M. Doré has failed to give the figures of Moses, Aaron, or Pharaoh the distinctive dignity or

the vivid expression which redeem the best of his pictures. *Moses before Pharaoh* is a specimen of his second-class work, in which he unites the qualities of Benjamin West and Wiertz.

MR. MULLINS has, within the last few days, had on private exhibition at Messrs. Agnew's, in Bond Street, a beautiful relief which he has just finished, and which is destined to be inserted in the mantelpiece of a country-house drawing-room, of which it must needs form one of the loveliest decorations. It is an excellent example of sculpture applied to architecture. The subject is suggested by *L'Allegro*, "the praise of joyousness," and the treatment realises perfectly the movements of happy impulse and the occupations of a group of girls and children "in unproved pleasures free." The central figure of the group is in very high relief—at first sight all but detached. The long and harmonious lines of her slight, youthful body extend from the top almost to the bottom of the marble—her arms being held aloft as her two hands clash the instrument of her playing. On either side of her, and chiefly in lower relief, are other youthful women in attitudes of joyous movement or exquisite rest, and below her the graceful gambols of children unite the group, and give variety and pleasant intricacy to the design. The composition of the whole appears to us very beautifully balanced, while seemingly free. The types of youth, whether chosen from childhood or girlish adolescence, betray at the same time the inspiration of the best Renaissance art and a close reference to nature—in other words, the design is that of an educated artist who yet observes freely for himself. The work is really very remarkable indeed for its union of freshness and of ordered grace. It is such a selection and combination of pure and joyous beauty as must continue to give pleasure to those who will look at it. Had Mr. Mullins's work been finished in time for exhibition at the Royal Academy some of the praise now inconsiderately bestowed on less successful effort—on efforts less happily inspired or less happily withheld.

MR. SEYMOUR HADEN's very noteworthy study of Rembrandt which formed the introduction to the Burlington Club catalogue of Rembrandt's etchings, when these were exhibited at the club in May 1877, has now been translated into French, and a copy of it in pamphlet form has been distributed to all subscribers to the *Gazette des Beaux-Arts* with the number for July 1. It is announced that a few copies have been printed off on *papier de Hollande*, and may be had by amateurs at the price of five francs.

Two exhibitions of the works of deceased painters of the modern Belgian school are at present being held in Belgium—the one of the paintings of Louis Dubois at the Cercle Artistique de Bruxelles; the other, at Ghent, of the works of the distinguished young portrait painter, Lievin de Winne, upon whom M. Jules Breton pronounced an eloquent *éloge* on the occasion of the opening of the exhibition. Beside these two masters, Belgium has to mourn yet another artist of note in M. Ed. Huberti, who died about a fortnight ago. He was a landscapist of poetic sentiment, and loved to view nature, like Corot, under the glamour of dew and mist.

THE July number of the *Etcher* (Sampson Low and Co.) presents us with a view of Ville d'Avray—the chosen home of Balzac and Corot—etched by Mr. Montefiore, with a well-modelled and expressive head of a Breton peasant by Mr. Rhead, and with a view—for we can hardly call it a composition—of Weymouth Harbour by Mr. Wither. The

Etcher, if it is to appeal to a really artistic public, must seek for stronger, more individual, and more accomplished work than it has just lately been giving us.

AN exhibition of ecclesiastical art will take place at Leicester during the forthcoming Church Congress, opening on September 27 and closing on October 2. An important feature of the exhibition will be a loan collection of ancient church plate, mediæval silversmiths' work, embroidery, and similar objects, towards which some well-known collectors will contribute.

THE German painter, Leopold Bode, has found a theme for his art in one of Shakespeare's plays. He has lately been exhibiting at the Darmstadt Museum what Germans call "a cycle of water-colour drawings," illustrating the *Winter's Tale*. German criticism pronounces very favourably on his rendering of our great dramatist. The pictures, seven in number, are painted as a commission from M. Julius Beer, and are destined to adorn that gentleman's private house in London. We hope the London public may be permitted to gain a glance at them before they are finally settled in their place.

THE Exhibition of Fine Arts at Rouen will open next October. This is always one of the most important of the provincial exhibitions in France, and this year it is announced that even more prizes than usual will be bestowed.

THE Salon closed on the 20th of last month, and the Union Centrale is now busy in the vacant Palais de l'Industrie making ready for a technological and industrial exhibition, which this year will only be concerned with the metal industries. It will open on the 31st inst.

It appears that the municipality of Paris has not acquired, as was supposed, the graceful recumbent statue of *Byblis* which gained for its sculptor, M. Suchetet, the Prix de Salon. The municipality only offered to buy the plaster figure, reserving to itself the right of commissioning its execution in marble when the artist returned from Italy. But, meanwhile, the young artist, who had not finally closed with this offer, was tempted by the Baron Gustave de Rothschild to give his work form in marble at once, and he has now undertaken to execute it for the Baron at the price of 25,000 frs., reserving the right of presenting the plaster to his native department, and making a small replica of it for Dr. Fauvel, to whom this had always been promised.

M. AUGUSTE BONHEUR, brother of Mdlle. Rosa Bonheur, has just died at Blois. He contributed numerous landscapes and a few portraits to the Salon.

WE have received from the publisher, Herr T. O. Weigel, of Leipzig, a catalogue of the magnificent collection of works of art belonging to Herr Eugen Felix, of Leipzig. This collection in some of its branches is almost the richest private collection in Germany, and Dr. A. von Eke and Herr P. E. Börner have both been employed in drawing up its descriptive catalogue, which makes a good-sized octavo volume. Moreover, this catalogue is accompanied by a folio atlas of plates giving photographic illustrations of many of the principal works. The first division of the catalogue, embracing all kinds of plastic works, is the largest. Under this head we find the most splendid works in gold and silver, such as reliquaries, crucifixes, pocket altars in silver-gilt, reliefs in silver, which may be mentioned one from Dürer's "Flight into Egypt" in the *Life of the Virgin* series, ornaments of all kinds, plate for the table, beakers, ancient spoons, knives, &c., and altar plate of the richest description. Then come works in

bronze, such as medallions, reliefs, statues, &c.; works in copper, brass, tin, and iron, coins of all kinds, enamels on various metals, watches and clocks, seals, stamps, carvings in various kinds of stone, and terra-cotta figures, works in ivory, horn, mother-of-pearl, glass—in fact, in every material capable of artistic workmanship, pottery perhaps holding the largest place. The second division comprises paintings, drawings, engraved plates, niellos, copper-plate engravings, including some very early examples of the art, and a good collection of Martin Schongauer's works. Israel van Meckenen is also well represented, as well as a number of the early German masters known only by initials; but strange to say neither Dürer nor any of the Little Masters occur. The print collection is confined entirely to the earlier German masters, and no Italian name occurs in it. The strength of the Felix collection lies, therefore, more in its plastic than in its pictorial works. Its examples of early German metal-work are, we should imagine, almost beyond compare. The whole collection has indeed a distinctly national character, and will be likely to be very interesting to lovers of old German art.

THE STAGE.

In one of those letters which, though written ostensibly to private friends, are really almost as much of public manifestoes as if they were penned on the eve of a general election, and addressed to "My Lord Duke," Mr. Bancroft says that his first season at the Haymarket, "which will end with the present month, has throughout been one of brilliant success, and has surpassed my sanguine expectations." We confess to have read these lines at first with some feeling of surprise, or at least with the impression that Mr. Bancroft's "expectations," which he describes as "sanguine," might have been more accurately described as "modest," for we could not but recall the fact that the season about to close has given us at the Haymarket no new contribution to dramatic literature, has revealed no new actor of mark, and has not enhanced the reputation of any artist already esteemed. Creditable performances we admit it has given us. Further perusal of the letter, however, led us to understand that Mr. Bancroft's "brilliant success" had reference only to money matters—and the reference was, after all, not altogether illegitimate, since the relation between a manager and his public has generally been such that the public is supposed to take an interest in the state of his finances. Candid reference at the theatre to how the place is paying has long been one of the most telling points of a managerial address spoken on the occasion of a benefit at the end of the season. It is usual, however, on such an opportunity, for the manager to likewise repeat the tale of dramatic events for which the season is conspicuous, and to do so with pride. The public, if it is to be interested in the manager's money matters, must be assured that he is specially interested in their entertainment. Now Mr. Bancroft, as a manager—we are not speaking of him as an actor—is avowedly a man of business. When he abolished the Haymarket pit he did not profess to do so in the interest of the people who frequented it. It was for his own interest that he abolished it, and he frankly told us so. Under these circumstances, and with all respect to the daily contemporary which published his letter, we do not perceive the reason why the public—who, according to this new view of the matter, are the manager's customers, and hardly his personal friends—should take any more profound interest in the production, so to say, of his balance-sheet than they would in the production of the balance-sheet of Mr. Peter Robinson. An artist always in his performances, Mr. Bancroft, in his managerial

capacity, elects to be a tradesman. He is an honest and spirited tradesman. He offers us his commodities—stalls at his theatre—if it suits us to buy them. It does occasionally suit us to buy them. But the fact that it suits us to buy them does not necessarily inspire us with curiosity as to the success of his trade.

Madame attend Monsieur and *Toto chez Tata*, as M^{me}. Chaumont renders them, are the most conspicuous triumphs of delicate art exercised on an indelicate theme. In the first-named piece, which M^{me}. Chaumont played at the Gaiety on Monday night—on the occasion of her first appearance in London for at least two years—the actress evinced, as much as ever before, the possession of that piquant quality which is perhaps her chief attraction. The entire intelligence of a given situation, and an absolute flexibility and nimbleness in rendering it, make M^{me}. Chaumont almost unique. Her little *genre* pictures, nearly always a trifle "improper," but never in the slightest degree repulsive, are like the cabinet specimens of the Dutchmen for finish and reality. Her success is indeed a curious instance of the triumph of art not only over difficult subjects, but over difficult conditions; for M^{me}. Chaumont possesses less outward grace than do many performers of far less understanding. Like too many of us, she is not in her first youth. She has little voice—as little as it is possible to articulate with at all; and apparently she never had much. Her craft consists partly in doing without the ordinary advantages, almost without the ordinary material, of an actress. She is so extraordinarily bright—has such capacity for illuminating a domestic situation, either comic or gently tearful—and makes friends with her audience so immediately, that she has become a great favourite in London—as great a favourite among her more limited audience as Mrs. Bancroft among her greater, and as justly so; and to her is extended something of that constancy of appreciation which, as has been well remarked, is bestowed generally by us on English actors alone. On Monday night, the small materials usually at M^{me}. Chaumont's command had very much deserted her. She seemed nervous and weak, and the "thread of a voice" was more than ever attenuated. But as her difficulties were more pronounced than ever, so her triumph was more complete. Of course her song of "La Première Feuille" was loudly encored. In "La Bonne Année" she was as descriptive as of old. Along with M^{me}. Chaumont, the company of the Palais Royal continues to appear at the Gaiety.

Forbidden Fruit is the title of a new comic piece which now precedes the principal play of the evening at the Adelphi Theatre. It is written by Mr. Boucicault, and, as it deals, though in no offensive measure, with the somewhat unconventional adventures of married men, it is presumably derived from a French source—from a stage where the loves of the unmarried are inevitably devoid of interest, since they are never engaged in except at the parental bidding. The new play is adroitly arranged, and is, moreover, briskly acted by a company more important than that which is generally employed to perform the first piece in the programme of the evening's entertainment. Mr. J. G. Taylor, Mr. Pateman, Miss Bella Pateman, and Miss Helen Barry are among the players who appear. But the minor characters are especially well played, and suggest that Mr. Boucicault has been carefully attending the rehearsals.

THE Duke's Theatre in Holborn has been burnt well-nigh to the ground, and after a comparatively short existence, in which its period of prosperity had been short. The theatre was built at a moment when it seemed possible

that theatrical enterprise might with safety be extended beyond the neighbourhood of the Strand. Now again the Strand has re-asserted its position; it is more than ever the quarter for the successful playhouse. Erected hardly fifteen years ago, and managed first by Mr. Sefton Parry, who had previously been a manager at Greenwich, the theatre, under that gentleman's direction, had a popular success with *Flying Scud*. This was a racing drama, furnished to the stage by Mr. Boucicault. After the close of the run of *Flying Scud*, the fortunes of the theatre were less brilliant. It was found difficult to continue popular hits in a quarter of the town to which no playgoer resorted instinctively. After some lapse of time, Mr. Horace Wigan became the manager, and the house changed its name, and was known as the "Mirror." But the change of name and of manager brought no new success. Another change placed the playhouse in the hands of Mr. Burnand, who altered the name again to that of the "Duke's," which it has since borne. It was called the "Duke's" in virtue of its neighbourhood to the old Portugal Street, where was the playhouse of that title to which Pepys was wont to resort. But the playgoers of Holborn and of Gray's Inn Lane were not literary enough to understand the allusion, and no one more remote than the Duke of Edinburgh is associated in the popular mind with the name of the "Duke's Theatre." Since the brief period of Mr. Burnand's management the success has been variable. Money has, we believe, been made there of late through the exertion of an enterprising tavern-keeper who knew the neighbourhood. *New Babylon* carried realism as far as it could go, and was just as sensational as was necessary. It gave no evidence of imagination on the part of its writer, and required none on the part of the audience. It showed them within the walls of the theatre precisely the sights to which they were accustomed when outside, and that it did so was held to be sufficient reason why the theatre should be frequented. It is understood that there is no intention of rebuilding the edifice as a place of dramatic entertainment. From an artistic point of view its history was not brilliant, nor were its prospects as a playhouse encouraging.

MUSIC.

SIGNOR BOITO'S "MEFISTOFELE," ETC.

THIS novelty, announced by Mr. Mapleson at the commencement of the present season at Her Majesty's Theatre, was produced last Tuesday evening. From M. Pongin's supplement to *Fétis* we learn that the composer was born about 1840, and that he studied at the Milan Conservatoire for nine years. *Mefistofele* was brought out at La Scala in 1868, and pronounced a failure. The composer then made important changes, and the work was revived with great success at Bologna in 1875. Signor Boito, like Wagner, is his own poet, and has chosen for his libretto some of the most striking scenes of Goethe's *Faust*. The title of the opera is not *Faust*, but *Mefistofele*; hence the work naturally commences with the "Prelude in Heaven," in which the Evil Spirit asks and obtains permission from the Deity to tempt Faust. This prologue contains besides a short instrumental introduction in which the sound of many trumpets is heard, and choruses of angels and celestial spirits. The music does not strike us as being particularly interesting or imposing, but it was received with immense applause. The first act opens with the Easter Sunday festivities outside the gates of Frankfort, and ends with the pact between Faust and the Fiend. The latter introduces himself into Faust's study disguised (in accordance with the

ancient legend) as a friar. The dance music is spirited and very pleasing. In the second act we have the garden scene and the witches' sabbath on the Brocken. In the former Signor Boito certainly cannot be accused of imitating Gounod, but in trying possibly to avoid this he has written music very pleasing but wanting in depth, and even bordering on the commonplace. The scene on the Brocken is most effective; the stage arrangements are excellent, and the music is dramatic and thoroughly original. The third act gives the prison scene and the death of Margherita. The music is full of pathos, and well depicts the mournful situation; the composer has here (and also throughout the opera) made clever use of "Leitmotive." One instance may be given in illustration. At the close of this act, at the moment when Margherita is praying to Heaven for help and salvation, the theme of the chorus of celestial spirits from the prologue is heard in the orchestra. The fourth act, taken from the second part of Goethe's poem, is entitled "La Notte del Sabba classico." We are transported to Greece—a moonlight scene near the silvery waters of the River Peneios. The old legend informs us that Faust required from Mephistopheles the love of the fair Helen of Greece. This act forms a striking contrast to the rest of the work, and contains some of the composer's best and most characteristic music. It opens with a graceful duet for Helen and Pantalis, with harp and flute accompaniment, and contains likewise some elegant dance music and an effective *finale*. The close of the act represents the heavenly union of Faust and Helen—"the union of modern and classical art." In the epilogue we have the death-scene of Faust in his study. He has passed "through every mystery of mortal life." Celestial spirits attend him in his last moments, and he enters into eternity freed from the power and snares of the Denier. Signor Boito has written music of which Italy may well be proud. It is evident that he has made a deep study of Wagner's works and also of those of other great composers, but he has succeeded in producing a work of great originality and still greater promise. We think that, at times, the harmonies are forced and unnatural, that the modulations are somewhat extravagant, and that the laws of part-writing are needlessly violated; but much may be excused in a young composer who has talent and individuality, and who has aimed at the union of Italian and German art. His orchestration is very clever: it is varied, clear, and effective. Taking into consideration all the difficulties of the work, the performance on Tuesday was very good. In the first part of the opera Mme. Christine Nilsson and Mme. Trebelli took the parts of Margherita and Marta, and in the second part those of Helen of Troy and Pantalis; and they deserve the very highest praise both for their singing and acting. Signor Campanini was an excellent Faust, and Signor Nanetti an excellent Mephistofele.

The last concert of the Philharmonic Society took place on Wednesday, June 30. The programme included a clever and well-written overture by Sir Julius Benedict, entitled *Twelfth Night*, composed expressly for this society, and a concerto in D minor for piano-forte with orchestra by A. H. Jackson, a pupil of the Royal Academy. This work is in three movements, and is well and cleverly written. It is simple and unpretentious, but the composer, having learnt to express his thoughts in a clear and natural style, will find it all the easier to write compositions more elaborate and more ambitious. The concerto was well played by Miss A. Zimmermann. Mme. Norman-Néruda gave a magnificent rendering of *Viouxtemps' adagio* and *rondo* from the violin concerto in E. Mme. Antoniette Stirling was the vocalist.

J. S. SHEDLOCK.

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